CHURCH HISTORICAL SOCIETY

Rev. J. C. McLaren 1923 Oldham St

The Living Church

A Weekly Record of its News its Work and its Thought

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SOME OF OUR SENIOR BISHOPS

1. Presiding Bishop Williams, Connecticut (consecrated 1851). 2. Bishop Clark, Rhode Island (1854). 3. Bishop Whipple, Minnesota (1859). 4. Bishop Coxe, Western New York (1863). 5. Bishop Quintard, Tennessee (1865). 6. Bishop Neely, Maine (1867). 7. Bishop Tuttle, Missouri (1867). 8. Bishop Morris, Oregon (1868).

NOTE.—The portraits of Bishop Wilmer, of Alabama (1862), and Bishop Whittle, of Virginia (1868), should have been included in the above group, but photographs were not at hand.

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The Living Church

Saturday, October 5, 1895

The Convention of the Brotherhood of St. Andrew

THE QUIET DAY

The "Quiet Day" preparatory to the 10th annual convention of the Brotherhood of St. Andrew was observed in the church of the Advent, Louisville, Ky., the Rev. T. P Jacob, rector, on Wednesday, Sept. 25. The conductor was the Rev. F. W. Tomkins, Jr., rector of Grace church, Providence, R. I. A celebration of the Holy Communion was followed by a Litany service, the various meditations of the day being in connection with devotional exercises so framed as to reach most pertinent and practical result. The first meditation was on the subject of "God." The various false and imperfect ideas which prevailed in the world concerning God before Christ were referred to and our Lord's desire that all men might truly know God. And His revelation is of God as loving us. Keble has said that though God knows us perfectly yet He loves us even better than He knows us.

God's Omnipresence. He is in nature, in the Church and her Sacraments, in our work and in our doubts, in our sickness and our health, in our business. To commit sin right in God's own presence, to the reflecting man is simply abhorrent.

God's Omniscience. The great trouble in this world is ignorance in some form. If men would speak to one another with naked hearts, difficulties and troubles in our social order would be at once overcome. Yet God knows all, the purpose of our lives, the conditions of our lives, our sins, and our hunger and thirst after righteousness if we have any.

God's Omnipotence. It was an old idea that men had of a great God and a great devil. We incline now to think of the devil in his subtlety. Yet Christ said: "All power is given unto Me," and with that power were joined infinite wisdom and infinite love. And the love of God is a conjoining of pity and desire. "No man hath seen God at any time." Even by the Old Testament record this is literally true. Never had God Himself been seen. Only had certain manifestations of His presence and power been made. To see God truly is to see Him with the spiritual sense. To see God is to be possessed with the thought of God, the knowledge of God, and the love of God.

The subject of the second meditation was "Our sins." We ought not to be merely negative Christians. A man who is constantly afraid he will do wrong will never have time to fill his life with righteousness. But now what is sin? You say, "a violation of law." Yes, both known and unknown law. Christ's word is "Be ye therefore perfect," *i. e.*, "Manifest that image in which God made man." Sin is anything which keeps us from this. The exact line of righteousness for every individual and for every circumstance it is hardly possible for us to determine. But how have we failed in this our great aim? How have we been kept back from reaching our true perfectness?

The conductor here passed in review the seven deadly sins and their result upon the individual soul. He also considered the sins of thought of word and of deed. To truly say through the Lord's Prayer is a great task. And, then lastly, the sins of omission and commission. What a thought that the time may come when we can recall perfectly the occasion when we might have spoken the kind word and did not. Christ alone could say: "Which of you convinceth Me of sin?"

The third meditation was on the subject "Christ died for us." When the disciples were upon the Mount they wanted to build tabernacles and do great things, but when the clouds broke and the mists passed they saw no man save Christ only. So with us. The sight of Calvary means for us one thing alone, and that is love. The characters there present were considered.

I. The penitent thief. There seems to have come from this man no complaint or rebuke for either the soldiers in their act of crucfying him or for others. Perhaps he may then typify for us the good power of silence, and in our own lives may we come to know and feel this power and rightly exercise it.

II. Barabbas. We are not told that Barabbas was at the Cross at all. But there is reason to believe he must have been there. When he had come to learn that another had been put to death for him, what could keep him from the spot? And now Barabbas is free. But what is it truly to be free? It is surely not simply doing what we wish. Our true freedom is to do what Christ wills. For us freedom is to toil, to pray, even to suffer if we be in union with Him.

III. John, the beloved disciple, yet he is also called "the Son of Thunder." He must have been possessed of great personal force even to the end. And at the end, when it is come, our Lord says He must send all His friends away. And He commits His mother to St. John.

IV. The Centurion. He is the type of the unbeliever. If he had not been himself acquiescent in the death of our Lord, this man, by virtue of his office, must have given the necessary directions to the soldiers. He had listened, apparently unmoved, to the words of our Lord from the Cross, but when the final cry of victory burst forth he made confession, "Truly this was the Son of God." It is little use to reason away doubts or to try to. We must look up into the face of the Crucified One as did this centurion.

V. St. Peter. He was probably among those who stood a great way off. He was like so many of us, *impulsive*. And so Christ seems to say to us: "Be ye impulsive but let your impulses be sanctified by *Me*."

VI. Simon the Cyrenian who bore the Cross. Tradition says he became a disciple. Could it be otherwise? What a privilege was his! to bear that burden even a little way! Oh, the joy in bearing anything for Christ! personal criticism, misconstruction of our motives. Shall we still bear these on?

Lastly stands Joseph of Arimathea. He was afraid to come out boldly as a disciple. How like us now! In this day this man may well stand for consecrated wealth. Henceforth with him all is for Christ.

> Not some of self and some of Him,
> Not less of self and more of Him;
> But *none* of self and *all* of Him.

The fourth meditation was on "Our powers." There is a common feeling with us that God is unequal in His dealings and that if we only had the chances of certain other men we could do great things. We may be sure God does not ask of us anything we have not. If you can only crawl God does not require you to climb. In the parable of the talents the final sentence is, "Enter thou into the joy of thy Lord." God's joy is in our own redeemed and perfected nature. He wants to have us do something in order that by this doing we may ourselves develop after His likeness. And we are not called to look for great things. The canyon of the Colorado is the result of the long years. It is the work of a moderate force persistently applied. In the College of the Apostles, to judge them as men, there was no great one numbered—not even a St. Paul.

The conductor considered the ordinary powers of speech, of thought, of touch, the hidden powers which may be quite unsuspected by their possessor, the powers of personal endowment, and the powers of environment. We do not study enough, he said, the relation between self and circumstances.

Lastly, powers are born from great emergencies. In this age we ought to keep ourselves ready for great emergencies. Specially is this true in Brotherhood work. How are these powers to be used? Trustfully, constantly, humbly.

The fifth and last meditation was on "Our opportunities." When our Lord declared that "the field was the world" He meant indeed that this world should become His kingdom. For our best work it is necessary to see something of this end from the beginning. It is the salvation of the world. "I, if I be lifted up, will draw all men unto me."

Our first opportunity is to do "the next thing." Don't look far. Touch the man nearest you. There must be a "thirst for souls." Preaching humanitarianism and sociology will not take the place of preaching Christ and salvation by Him.

Opportunities come to us in the way of our needs. The time has come when the Church and her members must show interest in social matters. What do the Sermon on the Mount and the Catechism and the Ten Commandments and the whole Prayer Book mean for us Churchmen except absolute justice and righteousness? Show these laboring classes you are thinking of them and their troubles. Why have we so few services on Labor Day, on the Fourth of July? We have opportunities now, and if we leave them unimproved we ourselves will be the losers. "Oh Jerusalem, Jerusalem! Thou knowest not the time of thy visitation." Why do we not more generally interest ourselves in prisons and refuges, in hospitals, public schools and colleges? There is great opportunity for our work here. How shall we meet these opportunities? By personal service. You can not do it by proxy. When St. Paul went into Macedonia he did not find the people sitting on the shore awaiting him. But he found the need there.

Lastly, remember these opportunities are infinite in their final results.

The beautiful church of the Advent was filled with Brotherhood men in attendance on these exercises of the day, which concluded with the formal renewing of the Baptismal vow and the Brotherhood vow. Evensong was said at 5 P. M.

Luncheon was bountifully provided in the commodious Church Home and Infirmary near the church, and during the noon hour the rule of silence was observed for devotional reading.

OPENING SESSION

The opening session of the 10th annual convention of the Brotherhood was held in Christ church cathedral, Thursday morning. Delegates and members almost filled the nave of the great church, and there was an inspiring impulse in response and upraised hymn. Bishop Dudley believes in the Brotherhood. Concerning his welcome and his charge to the members expectation was high. It was not disappointed. After a few words of most graceful and hearty welcome, extended in the name of the city, its homes, and the diocese at large, the Bishop reminded his hearers of the scene on the old festal days in Greece, when, at last, the contestants stood stripped for the races.

The herald now proclaims the rules of the contest. The prize is for individual courage, endurance, and persistency. But here stands a greater Herald than any on the Corinthian isthmus, and He says: "So run, with patience and with endurance, that ye may obtain." Again, a young man is reading a letter just received. The letter was written from a prison, for enemies have arisen, and Timothy knows that his great leader is to be taken away. And the word is: "I charge *thee*, Son Timothy, in the sight of God. It is to the individual, not to the assembled Church or congregation of believers anywhere, but to the individual, and my charge now is to the individual.

The Bishop here passed to a statement of the relation of each simple believer to the Sacramental system of the Church. As real as the Sacraments are, so real must be their effect on us, and our life and work. "I charge thee," fulfill thy ministry whatever it be. The history of the Christian Church and of almost every organization in the Church is full of warning lest individual enthusiasm be killed by the increasing corporate life of the community. It was so in the 18th century, when the Church of England lost the Wesleys and their following. The Oxford Movement of this century was born of the individual enthusiasm of Keble, Pusey, and Froude. The lost pearls were restored to the Church. Now, in place of former aggressiveness we have an assured conservatism.

But I charge *thee*. Is there no danger? You say the Brotherhood vow is personal in its very nature. But may it not be possible that young men are attracted to the Brotherhood of St. Andrew by the very tramp of the hosts who have sworn to defend that sign? This Brotherhood has had legitimate development in the planting and care of missions, the conduct of Sunday schools, the holding of services in homes to tell to those who need, the story of the Cross. All this is true and it is well. But the danger, too, is real, and it is here, because we ourselves are but men. It is so much easier to teach the organized Sunday school class than to go out and gather in the neglected waifs. So much easier to write sermons than to tell one man to his face of his soul's need. So much easier to give out committee work in a chapter than to give protection and loving care to that poor village boy who has just left his home for the great city. The danger is here because the opportunity is here, and the devil never neglects his opportunity. The man who has drunk deep of the spirit of this Brotherhood, which is the Spirit of God, can never rest in the minimum of his duty.

To my conception it is impossible that men should not unite in Brotherhood work. We cannot help praying together if we remember the promise to the "one or two"

gathered in our Lord's Name. I thank God when I read of a new chapter or a new mission of this Brotherhood, or missionary going, in its name, to foreign lands. May I one day have cause to thank God that the men of this Brotherhood have wakened to pray for the 2,000,000 Afro-Americans, that they may be, with us, fellow citizens of a country where there is no more "bond nor free." Each year these brethren of ours are crowded farther toward the tropics. Not yet can they contend with the white men. It is the opportunity of our Church, "I charge thee."

Because there is a corporate life in the Church the individual is apt to rely solely on his connection with it and neglect the individual duty. And so, too, in the Brotherhood life, "I charge thee." The time is short. The night cometh. Before the great white throne may some soul say of you, my brother: "This man brought the Gospel which is life to me."

At 12 o'clock noon, the convention was formally organized in Library Hall, wherein all the business sessions were held. An address of welcome was delivered by the Rev. Lewis W. Burton on behalf of the clergy of Louisville. The speaker referred to the blessings which the people of Louisville knew well the convention must bring with it to its place of gathering.

There are those who regard Christianity as something effeminate and unmanly. To such this convention will be a revelation. It is not a body of the clergy with a sprinkling of the laity, but a body of laymen with a sprinkling of the clergy. We have in the ranks of this Brotherhood the very flower of youth, of social and even of political influence. There are those who need to know more of the Church, who still believe that because we have a claim to antiquity we must have become petrified. We look to you to undeceive them. No youth is so beautiful as that of old age. You may make men see that rubrics and canons are not shackles upon us, but something better. You may refute the old calumny that Churchmen know little of conversion by the Scripture standard. You may even make men see that ours is the Church of the people and for the people. It is our ambition for this tenth Convention of the Brotherhood that it may be distinguished by its lofty spiritual hope. No mass of water can be higher in temperature than its average drop. Bring, then, the light of your own spirituality caught from the candle of the Lord on your own altar.

The address of welcome to the convention on the part of the laity of Louisville was made by the Hon. A. E. Richards, of St Paul's chapter, in the absence by illness of the Hon. Chas. D. Jacob who had been appointed. Reciting certain facts in relation to the efforts of the Louisville men to secure this convention, the speaker referred to Bishop Dudley as himself the leader of Brotherhood work hereabouts, a statement which elicited hearty applause.

The speaker referred to the quickened pulses of men as they stand on the plain of Marathon or gaze around them in Westminster Abbey. The Louisville men already feel an enthusiasm at the sight of this great Brotherhood. A few weeks ago our city greeted an army of men who a few years past were in mortal conflict. Here, too, is a band of warriors, but they wage not war that makes orphans and widows. The war this Brotherhood makes is that which shall bring peace to our land, our homes, and our hearts.

The roll of the brethren who have died in the last year was read by the secretary, Mr. Wood, and after the singing of the hymn "Hark! the sound of holy voices chanting at the crystal sea," appropriate devotions were engaged in.

ELECTION OF OFFICERS

At the business session on Thursday afternoon officers were nominated by the committee on permanent organization, and unanimously and enthusiastically elected. For president of the Convention there was so chosen the Hon. John P. Faure, of Calvary chapter, New York, and in introducing him to the Convention (almost a work of supererogation, inasmuch as Mr. Faure has been the efficient general treasurer of the Brotherhood for years past), Mr. Houghteling referred to Mr. Faure's honorable and effective work on the Board of School Commissioners in New York, and later as secretary of the committee on municipal reform—a reference which was greeted with a storm of applause. On taking the chair Mr. Faure made a fitting address.

REPORT OF COUNCIL

The report of the Council was read by Mr. Houghteling, calling attention to the signs of growth in some directions, the revival of some extinct chapters, the spread of the work among boys; the extension of the Brotherhood idea into England, giving hope that there ere long a strong organization may be effected. In the year, 137 new chapters have been chartered; 22 revived. Against this must be set the disbanding of 68 chapters for various causes, but, in the majority of cases, for individual unfaithfulness and neglect. Rather more than one-fifth of all our parishes and missions now have chapters of the society. The offerings of the self-denial week were $1,883. Yet more than one-half of the chapters failed altogether to observe the week. The Brotherhood has maintained Mr. C. A. Evans in the mission field of Japan, and Dr. Wm. L. Ludlow has but just gone as Brotherhood missionary to China. In the year, 258 500 copies of the Brotherhood monthly paper, *The St. Andrew's Cross*, were circulated.

Reference was made to the movement in the larger cities for Brotherhood houses for young men, one such being now established in Chicago, and the cities of Boston and Philadelphia to be so provided during the current year. The council report closed with a moving reference to the spirit of true Brotherhood work.

The treasurer's report showed total receipts for the year, $22 055, including subscriptions to the *Cross*, and the offering of the self-denial week.

Telegrams of greeting from all parts of the country were read by the secretary, and many resolutions were at this point introduced, and referred to appropriate committees.

The Standing Committee on Bible class work reported, recommending the use of the diocesan scheme of Bible lessons. The committee on work in colleges also reported, advising further extension of such effort.

THE BROTHERHOOD MAN

A general conference on the subject, "The Brotherhood Man," followed, under the leadership of Mr. Jas. Le B. Johnson, of New York. An address on "His motive" was made by Mr. E. C. Denton, of Rochester, N. Y. He said:

In the ordinary affairs of life men are judged by their motives. So must they be in the Brotherhood. It has been said we have no new vows—only those of the baptismal font The fact that the Brotherhood in the Church is so confessedly *needed* is to some cause of regret. Is it possible we are striving to aggrandise our parish? We must look far beyond the parish. We must look to the First Commandment. Unless a man stands right before God, he cannot stand right before a man. Nor can he help him. What the Church needs is not so much more men as more faith and more vigor in the men she has. We must do our work in the spirit of love for our fellow-man. Have we anywhere dying chapters now doing little or nothing? Go back to the time of their planting, and the motive which brought them into existence. There and there only is your answer.

An address on the subject of "His work" was made by Mr. R. H. Gardiner, of Chestnut H Mass.: He said:

We are too easily satisfied with a part of the duty done. We are in touch here with forces that are infinite and eternal. No force is lost, nor can it be. The aggrandisement of self is unworthy. What confessions we seem ready to make! How perfunctory may be our fulfillment of the Brotherhood vow! Our work is perfect work only when done in perfect freedom and absolute surrender and love. And love is the beautiful and strange desire to do another's will. We can not, then, do our Lord's will unless He be a very reality before us. The only secret of our work is the love of Christ. What we *are* determines what we *do*.

An address on "His life" was made by Mr. Joseph R. Barroll, of Chicago. He referred to the power of consistency:

But what *is* power? We look at the electric dynamo. Without electricity it has no power. We see a locomotive standing in the round-house. Without steam it has no power. So the Christian life needs an applied force. Our lives should be truly "square" lives. The proportions of life are marred and lost by meanness or trickery in business. The power of the life of Bishop Brooks was referred to, as also that of Chas. James Wills. His life rang true. So Gen. Gordon was not ashamed to carry into the Soudan the simplicity and purity and faithfulness of the boyhood he passed in the south of England. Don't quench enthusiasm. In the words of our morning's charge, don't lose individual enthusiam in the corporate life.

In the earnest discussion which followed, these were some of the thoughts expressed:

The true Brotherhood man should be ready to serve wherever and however he may be called on; for the only true standard of the Brotherhood man was set by the Man of Nazareth who was Himself a servant to His brethren.

Plant the right seed, and you need never dig it up to see if it has sprouted.

To bathe in the Dead Sea covers one with slime, but to bathe in the Lake of Tiberias gives exhilaration and life. We are to be continually bathed in God's Holy Spirit.

THE CORPORATE CELEBRATION

On Thursday evening, in Christ church cathedral, a devotional meeting was held for the corporate celebration of the Holy Communion. The conductor was the Rt. Rev Wm. F. Nichols, D. D., Bishop of California. In opening he said:

I believe it is not beneath the high level and proper dignity of our subject to refer to the sociability of the Brotherhood idea. One day it was the touch of a single human hand which thrilled Charles James Wills in the ocean depths of that great nature.

"For the spread of Christ's kingdom." This, as it occurs in the constitution of this Brotherhood, is the expression of the very vitality of our Lord's kingdom. The word to the Church is "Go," and to each human heart it is "Come." The brother is truly seeking the brother, but also is it true that that brother is seeking to be sought. We must be moved by what Emerson called the "aboriginal push" toward others.

In the words of the invitation to the Holy Communion, we are made "partakers of the kingdom of heaven" thereby. What this kingdom is the Church shows us. In the *Te Deum* we say, "Thou art the King of glory," and "When Thou hadst overcome the sharpness of death Thou didst open the kingdom of heaven."

This the speaker considered under the two aspects of power and glory:

I. Power. "All power," said Christ, "is given unto Me." I, if I be lifted up from the earth, will draw all men unto Me." Was there ever a time when power was at a greater premium in the world than now? In art, literature, philosophy, science, is there anything this age so bows down to as power? But chapters are feeble and individuals weak. But remember there was once a Crown of power beyond all other crowns. Yet it was a Crown of thorns. What is the secret of this power? If in some age by the art and craft of man electricity comes to be truly known and perfectly governed, if the tides of the sea are restrained and the very rush and sweep of the planets turned backward, yet would our Christ be to us still the ideal of power. A lesson was drawn from the visibly increasing faith as witnessed to in our Lord's miracles on (*a*) the man sick of the palsy; (*b*) the two blind men of Jericho; (*c*) the woman from the coasts of Tyre and Sidon.

All difficulties which may beset the path of this Brotherhood in its continued course may but be the means of a Pentecostal gift.

Lastly, the glory. To participate in the glory, to know truly the *Sursum Corda*, means far more than the ordinary communicant realizes. True thankfulness is a schooling of our faculties to their highest use. All the benedictions of the men of science in our day are but framed "to add to the sum of human knowledge." How much higher is the Church's conception! The glory of this Brotherhood is the glory of its gratitude. You can not understand the Psalms, nor the Book of Common Prayer in its collects and anthems, without this thought: "O, all ye works of the Lord, bless ye the Lord, praise Him and magnify Him together." "Whatsoever ye do, do all to the glory of God."

Do these words put before you a high ideal of your proper preparation for the Holy Communion? To have even the ideal is to have the preparation. We are working miracles in our lives by faith, the Holy Spirit working with us as He worked with our Lord Himself when He was led up of the Spirit into the wilderness. And in this Holy Eucharist, by the inspiration of this Holy Spirit, may we be not only spreaders but partakers of that kingdom.

The leader interspersed the meditations with appropriate devotions, closing with a set of questions for direct personal application, based upon the Ten Commandments.

Earnest spiritual effort was plainly manifest in the throng of praying men.

The service of the corporate Communion of the Brotherhood was held in Christ church cathedral Friday morning, at 7 o'clock, Bishop Nichols being the celebrant. On entering the church each man was handed a card bearing the request that he would go to the altar only at an usher's signal. This prevented any crowding in the chancel and secured reverence. The sight of the great mass of worshipping men and the volume of sound in response and hymn were thrilling.

BUSINESS SESSION

At the business session on Friday morning it was resolved that at the noon hour each day the prayer for the approaching General Convention of the Church should be said in addition to the collect for St. Andrew's Day. A report from the Committee on Resolutions favoring a recommendation to the council for the holding the annual convention at an earlier season of the year was adopted, as was also another re-

olution to the effect that the next year's Convention of the Brotherhood be international in its character. A resolution expressive of the abhorrence felt by the members of the order at the recent atrocities in Armenia, and of sympathy with the suffering people of that unhappy country, was passed with the recommendation that it be transmitted to the secretary of the General Convention for the information of that body, and also to the State Department at Washington.

A resolution for such change in the Constitution of the Brotherhood as would require a young man to be not only baptized but confirmed before becoming eligible to membership, was reported on adversely, and was lost.

BIBLE CLASS WORK

At 11 A. M., the convention went into a General Conference on the subject of "Bible class work." A most suggestive and helpful address on "How to study the Bible?" was delivered by Mr. Robert E. Speer, of New York. The speaker said, in part:

It is a sign of some encouragement that we are asking not, "why" but "how" to study the Bible. The motive of our study we may define as our personal feeling of union with Him who gave us this record. But practically "*How* shall we study?" 1. As to time. I believe in a *set* time. The morning hours are the best. It is a wretched habit to give the "fag end" of the day to this work. Make your study of this Book the first business of the day. 2. The need of prayer. "Early will I seek Thee," says David. Our Lord "rose a great while before day." Let us resolve to meet God before we meet man. But some say they have no time. Is it true? In the next world how little time may we feel we spent on the Book which showed us the way there. Some men spend enough time on their newspapers to read the Bible through six times in every year!

We need study that is study. We need to know the very mind of the Spirit and be led of Him. We need to say: "Speak, Lord, for Thy servant heareth," for at that moment, it is not "Hear, Lord, for Thy servant speaketh." Then the plan of study. First, there is the general study of the Bible story, the study of the book as a book. If you read but two chapters each day and five on Sunday, you will read it through in a year. A second method is to study the Bible by its separate verses. This plan has the manifest advantage that so we can use all the spare moments of our time. When a man has only a minute of time there is a verse of Scripture short enough to go into it. A third method is to study the Bible by its books. The Bible is an inspired library. Of each book I may naturally ask a series of questions and then seek their answer. For example, at the head of the fourth book of the New Testament I read "The Gospel according to St. John," and I ask: What is the testimony that he wrote it? I ask also, Who was St. John? Why did he write this record? When did he write and where, and what is the relation of this book to the Synoptic Gospels, in matter, in style, in composition? As I go to my place of business by railway each morning I can read for one half hour my Greek Testament and my English.

Then there is the matter of Bible study by subjects, *e. g.*, the Sacraments, the second coming of our Lord. And the plan of characters, *e. g.*, the Person of our Lord; what He is; what He says to me and to my circumstances of life. Or St. Paul, St. Andrew, St. Philip, Aquila and Priscilla. These were all men tempted like as we are. What of them? Let a man study his Bible for its message to his own soul and his own needs. And there is not much need of many other books as aids. Of course if one reads Greek he wants his New Testament in the Greek and the Septuagint version of the Old Testament. He wants the "Bible Commentary" (formerly Speakers') or some help like that, but hardly more. He wants his note book and he must keep a record of what helps him, and when he finds this he must pass it on. The moment he finds truth which is to him guidance and help, obligation is on him to carry it to another.

Well, is it all worth our while? Remember, from no other source can you so learn the lessons of this life. You are, you must be, moved by its sublime simplicity, recording events without exaggeration, without sentimentality, without affectation. There is no other book which you can take up with such confidence and lay down with such reverence. In 1876 Gen. Grant said to the children of this land: "Hold fast to the Bible as the sheet anchor of our liberties." Daniel Webster declared: "If the American people abide by its principles we shall go forward in prosperity." Izaak Walton said of his Bible: "Every hour I read you kills a sin."

This address, which called forth the greatest enthusiasm, was followed by an address by Jas. L. Houghteling, president of the Brotherhood, on "How to teach a Bible class."

He said there were three primary qualifications for a Bible class teacher, without which no man can teach successfully, and with which any man can teach successfully. These he enumerated as 1. Earnest desire to reach souls. 2. Knowledge of God's Word. 3 Knowledge of those for whom we are working. There were also three methods of teaching, *viz.*: 1. The catechetical, by question and answer. 2. The lecture. 3. The method which combines both the others. In the first method it often happens that the men you want most are the men you hold least. In the ordinary Bible class no one should even read a verse of Scripture unless he wants to. As teachers we are in need of three great requisites: Common sense—To see what men can understand and what they need. Common honesty—To deal only in what we ourselves know or believe. Common sympathy—To discern the soul's need and minister to that.

Mr. Houghteling then took up, by way of example, the lesson as outlined for Sept. 29th in *St. Andrew's Cross*, the 10th Commandment: Covetousness and Achan's sin. What was pronounced "the accursed thing" with Achan is to-day "the accursed thing" with this American people. Of covetousness the Apostle says: "Let it not be once named among you." Imagine this the rule of our modern society! St. Francis Xavier said that he had heard many thousands of confessions and all the sins he had ever conceived of, and many which he never knew had been confessed to him, but there was one exception. No one had ever accused himself of the sin of covetousness.

A general discussion of the greatest interest followed. Among many things said were these:

The Prayer Book brings us to the Bible and the Bible helps us to love our Prayer Book.

England is what she is on account of the Bible.

The Bible is like a cube of granite. Let the Humes, and the Voltaires, and the Ingersolls knock it over as they will, it always falls right side up.

WHAT TO DO AND HOW TO DO IT

On Friday, at 2:30 P. M., the convention held an open parliament on "What to do and how to do it." It was a general discussion of Brotherhood work and methods in three-minute talks from the floor. The chairman was the general secretary, Mr. John W. Wood who in opening the discussion said he did not believe in hard and fast rules for most of the Brotherhood work.

All depends on who you are and what you are. You are not to run men through a machine and so make them of one pattern and likeness. And we are not here now to define finalities. We are simply going to "compare notes." Some of the methods of this Brotherhood may seem petty and insignificant, but if they be means by which we reach and touch souls for Christ they are means of grace, and the man who uses them and the man for whom they are used will be blessed. But let us, this hour at least, be practical.

The discussion, which continued for an hour and a half, covered very many phases of the work of the society. Among the things said were these:

Better no Bible class than a Bible class which takes all the men and leaves no men in the Sunday school. "I feel proud," said an Afro-American delegate, "to be able, in my Bible class, to teach teachers."

Every member of a Bible class should have his own Bible by him just as much as every officer should have his own sword. Some one has said: "I would as soon think of borrowing a man's coat as his Bible."

Eleven thousand five hundred Brotherhood men are at ease in Zion; 500 men are doing the work that is done.

Have you stopped the telling of the impure story in your presence? refused your presence to such company? You may pull the nail out of the post but the print of the nail will remain there.

True honesty is not the getting the best out of my neighbor so far as I can without getting into prison. It means more.

The Church seems to magnify our duty to God and to minimize our duty to our fellow-man.

The daily calendar of the Prayer Book is a neglected but most fruitful order for Bible study. Study the Bible by the order of these daily lessons.

Is there misdirection of our energies? Let us, then, put our steam through the cylinders and not through the escape valve.

Do we hear profane swearing around us? Let us learn exactly the State's statute on this subject where we live and then go to a man and ask him as a good citizen, if for no higher motive, to abstain. Perhaps he will listen to us, for just now a wave of good citizenship is sweeping through the land.

The old adage, "Take care of the pence and the pounds will take care of themselves" translated into modern phrase reads: "Do the little things and God will raise them up into His great things."

The latter part of the discussion was taken up with a consideration of the care of strangers, hotel work, and prison work.

At 4 P. M. sectional conferences were held as follows:

1. "Traveling Men," Thomas P. Dean, Boston, Mass. 2. "College Men," George J. Bayles, Orange, N. J. 3 "Parochia Missions," the Rev. G. A. Carstensen, Indianapolis, Ind. 4 "Rescue Missions," James K. Bakewell, Pittsburgh, Pa. 5. "The Boys' Department," the Rev. Robert Kell, Cuyahoga Falls, O.

THE IDEAL PARISH

On Friday evening the public meeting drew to Library Hall an assembly that filled the great auditorium. The men of the Brotherhood were massed near the front. The delivery of the addresses occupied three hours, from 8 to 11 o'clock, and the greatest interest was manifested throughout, rising at times to the heartiest enthusiasm. Bishop Dudley was chairman, and in introducing the subject of "The Ideal Parish" he said:

"Don't fear that these men who are to speak are going to describe their own parishes. Only the deacon who was ordained last June believes that the ideal parish exists. But it is something to know that it is coming and I want to hear about it. And the first requisite to the 'ideal parish" I claim is that it shall be free. There are difficulties I know. Yet this is the ideal."

Upon

"FREE PEWS AND AN OPEN CHURCH"

the Rev. Percy S. Grant of New York, spoke.

He briefly outlined the historic changes during which vested private rights in Christian churches came into being. They have obtained in England only for the last 400 or 500 years. In the form of religion which Calvin founded at Geneva, rented or assigned seats or pews were not so bad, for all the people of the place belonged to the one church. But to-day the conditions are changed, and I believe our Christian churches should be open and should be free.

1st. Because the free church comports more with the missionary spirit, which is the spirit of Christ.

2nd. Because of the brotherliness which exists, or ought to exist, in the body of Christ. Is it objected that the people who sit at our side in the free church are unpleasant to us? That feeling is simply un-Christian. These same people may sit by us in the street car or the elevated train and we make no objection to them.

3rd. Because the Church of Christ stands to offer to those who may yet be outside her pale the benefit of worship and of Sacraments. Because she stands for the higher development and nobler brotherhood of the human race. It is to do this work she makes her appeal and puts out her claim.

It may, perhaps, be simpler and easier to rent pews than to raise the parish funds in any other way. The free church, I confess, must teach her members to give to her support. But is not that the very work of a Christian Church? I hold that the free church in its management is a training in unselfishness, in brotherliness, and in spirituality, and all that is highest and best in our nature. The speaker also expressed his desire to see churches open each day and all the time, that the wayfarer may enter and commune with his God. And in closing the speaker expressed his belief in the manifest tokens of the working of God's Spirit even now.

An address on

"LOYALTY TO THE PRAYER BOOK"

followed, by the Rev. James S. Stone, D.D., of Chicago. He said:

We do not admire, nor prize, nor love this Prayer Book because of its "magnificent English," or because it is "our incomparable liturgy," or even for its holy associations in the past, but because it is the Church's ideal of divine worship and Christian doctrine. The first principle of worship is reverence, and without true reverence there can be no real worship. In all this the Prayer Book is our safeguard.

This book brings to us necessary order and regularity in our worship. It gives us not a one-sided system, not a sectarian system, not a party system, but the Catholic system.

The ideal parish is loyal to this book because the book is our own. It is written in no dead language. These lines were penned by prelates and doctors of our Anglican Church, some of whom, indeed, sealed their faith with their blood. This Prayer Book is impregnated with the blood of the mightiest race this earth has seen. The ideal parish will need to go neither to Rome for order nor to Geneva for spirituality.

The ideal parish is loyal to the Prayer Book because it is a book of law, and no man, bishop, priest, deacon or layman, has the right to violate the law of the Church. The Prayer Book is not a compromise, it is a comprehension. It is to bring and to bind and to hold together all those who possess and defend and love the same truth. Do we notice still room for a certain individualism? Well, you can get men into an absolute uniformity only when you get them under ground.

And this book is a Book of Common Prayer. The ideal

parish will be very tenacious of that word "common." Our Church has no book exclusively for the priest, nor any exclusively for the people. The clergy are not a caste by themselves. They are side by side with the people of their charge, and may we all "so pass through things temporal that we finally lose not the things eternal."

A CHRISTIAN VESTRY

Mr. James C. Sellers, of Philadelphia, spoke:

The time can never come when the participation of the laity in parish matters can cease. The ideal parish is always, then, to have a vestry. But more. The vestry is made up of certain units. It is made up of Christian men. In a word, the vestry itself is a Christian vestry.

The speaker passed in review the characteristics of the ideal vestryman. He will be a Christian man, baptized, confirmed in the Church, a frequent recipient of the Holy Communion. Is an alien to our Faith ever chosen on the vestry? That is as anomalous as for an unnaturalized man to sit in the cabinet of the President at Washington.

2dly. He will be a man of uprightness of life. His life itself must speak to the community and with no uncertain sound.

3rdly. He will be marked by an absolute faithfulness. He will attend meetings of the vestry as regularly and as promptly as he keeps secular engagements.

4thly. He will be loyal to the Church, and take pride in his parish, and labor to make it the ideal parish. And he will be loyal to his rector. Occasions have arisen and doubtless must again arise, of friction between parish and rector. The Christian vestryman will do his duty fearlessly.

5thly. He will take deep and active interest in the spiritual interests of the parish, and, in some form, he will engage in its active work.

6thly. He will be a Churchman. He will not confine his interest to his own parish only. He will regard the whole field of the Church's missionary effort. He will take and read regularly the Church papers and know what interests and concerns her life and work. He will be able to give a reason for the hope that is in him.

And lastly, we are electors in our respective parishes. With this high ideal in mind, let us always vote for the best men available, not perhaps the richest men, but those who are seen and known to be truly consecrated Christian men.

Mr. Silas McBee delivered next an address on

A FEARLESS PRIEST.

I believe with all the energy of my nature in a Divinely appointed ministry. The fearless priest must believe in the ways of Almighty God, the powers of Almighty God, and the commands of Almighty God in their integrity. A "party priest" (if I may use the term), one who is holding and defending but a part of the truth, can never be truly fearless. He is really fearful of his own cause. The fearless priest must bear the sword against evil in any form, in any place, and for the reason that he believes in that very love of God which makes the punishment of sin what it is. The fearless priest must be able and willing to take his stand among the men of science, and say to them: "I have naught to deny of what you may prove, but you proclaim yourselves agnostics that you do not know, that all is dark to you. Then beyond the light of the stars you see, I point you to the true Light."

The Rt. Rev. John H. White, D.D., Bishop of Indiana, followed in an address on

"THE LOYAL CONGREGATION."

What do we mean by a congregation? We mean more than a simple aggregation. A man is more than a mere union of the members of his body. A gathering of young men alone does not constitute a college. A true Christian congregation must be animated by a common purpose, it must have an attractive force, a governing brain, a burning heart. For these things we must go back to the emanations from the very mind of God and we see that the true Christian congregation must possess the grace of Almighty God realized in human hearts. Otherwise it becomes a sham, a pretence, a cheat, an anomaly, a social club.

The speaker eloquently developed the thought of the perfecting of the life of this congregation till at last the old selfishness is gone, personal taste and individual preference are gone. Criticism and fault-finding are all eliminated because the congregation is alive to the fact that the great God has laid His commission on the ministry.

The closing address of this remarkable service was delivered by Bishop Tuttle, of Missouri, on the subject "Of the Catholic Church." In his own pungent and inimitable way, and by apt and forceful illustration, the Bishop defined the word "Catholic" by its etymology and as applied to—

(*a*), space; (*b*), time; (*c*), as inclusive of all truth; (*d*), as applicable to all of our human nature, body as well as soul, and soul as well as spirit; (*e*), and for all men.

On closing the Bishop received what was characterized by one delegate as the "corporate ovation of the Brotherhood." He was obliged to come forward on the stage by the continued applause, the entire Brotherhood standing to receive him.

At the business session of the convention on Saturday morning, members of the council for the ensuing year, on formal nomination, were duly elected, the name of Mr. Jas. L. Houghteling, of Chicago, heading the list as president of the Brotherhood.

A resolution endorsing the work of Mr. Theo. Roosevelt, of New York, in municipal reform, by the enforcement of the laws standing on the statute book, was introduced and enthusiastically carried.

As a special order there came up the matter of recommending to the council the place of the next convention. Invitations from Buffalo, from Canada, and from Pittsburgh, were presented, and eloquently urged. The final vote stood, Buffalo, 105; Pittsburgh, 155.

The question box was opened by Mr. G. Harry Davis, and was not the least attractive feature of the sessions.

A few questions: "Should Brotherhood chapters give entertainments for any cause?" *Ans.* "No. Brotherhood work is clear, narrow, and concise." "What is the attitude of the Brotherhood towards the saloon?" *Ans.* "It has made no pronouncement, but the young men of the Brotherhood do not, must not, know the saloon."

At 12:30 P. M. an address on

THE MOTHER CHURCH OF THE ENGLISH-SPEAKING PEOPLE

was delivered by the Rev. J. Philip Du Moulin, D.C.L., canon of St. James' cathedral, Toronto.

The speaker referred to the living language in our living Church; the story of Babel and the story of Pentecost. To-day 111,000,000 men are speaking our tongue. It is the language of the finest feelings, the deepest passions, the loftiest aspirations of the heart of man. It is the language of our Bible, the language of Shakespeare. It is strangely fitted for all the purposes of men. It is the language of poetry and history, of war and philosophy, and it bids fair to become the ruling tongue. For this the Anglo-Saxon has the racial power of spreading himself through the world. A million men are speaking the English tongue in India. So much for our language. But now note how with this language there grew up the Church to hold these men. The history of this Church includes the history of Runnymede and Magna Charta. In 1611 she gave us the Bible as we still have it. In 1662 she gave us the Prayer Book as it still remains, substantially; and her life still beats with a mighty power. This, then, is your loving mother. She was tardy in giving you the episcopate. But what an episcopate has yours been since the gift came! This, I say, is, first, the Church of the people. I grant in the older land she is conservative. The English bishops are "Lords spiritual," because, in extremity, they are, as they repeatedly have been, advisers to the throne.

Secondly, this is the Church of the poor. There are no clergy anywhere such as those who toil in White chapel and East London. The canon here told the story of the people in a certain neglected section who, when they first saw the Bishop coming among them, said, in contempt: "Here comes a bishop." Later, as they knew him better, they would say: "Here comes *the* Bishop." And lately the word of affectionate greeting was: "Here comes *our* Bishop."

Finally, this is the Church of the young man. There is no name so sacred as that of mother. She sheltered you in your helplessness. She nourished you and held you by her deathless love. Her loving arms are still wide open. Be loyal to her.

On Saturday, at 2:30 P. M., a conference was held on the general topic:

THE BROTHERHOOD MISSIONARIES.

The chairman, Mr. W. G. Mather, of Cleveland, O., called attention to the pressing need for the sake of the growth and development of the spiritual life in the Brotherhood men themselves, that they re-consecrate themselves to this cause. On the subordinate topic

THE SELF-DENIAL WEEK AND HOW TO KEEP IT

Mr. S. A. Haines addressed the convention.

From the paucity of our offerings so far one has said there must be some quality of our true manhood lacking. That I do not believe. If we want to do it we can do it. Selfishness has been rightly called the chief sin of this world. But one says: "I don't know what to deny myself." Then you ought to be translated. If you want to be a happy man you must follow the steps of Christ. We have not yet seen the final plans, but we do know the Lord shall pay us our wage.

In the course of his earnest and telling talk the speaker gave some startling figures concerning the possibilities of this Brotherhood by systematic giving. By a show of hands on different sums being named, the delegates gave personal pledges for the Self-Denial Week of next Advent.

THE BROTHERHOOD OF ST. ANDREW IN FOREIGN MISSIONS

Mr. Robert E. Speer, of New York, spoke:

There are two views concerning the ownership of life. One says: "My life is my own. It is not another's. It is not God's. He has given me nothing." And so feeling one may boast in his new freedom. But that man is bound to meet contradictions. Surely no Christian man can take this view. Christ Himself repudiated it. "Not Mine own will but the will of Him that sent Me." Or again in the New Testament is it written: "Ye are not your own." To belong to Christ means that it is as the very breath of life to be useful to Christ. The man who is not useful to Christ just where he is can be useful to Him nowhere else. And also the man who is not willing to be useful to Christ everywhere can be of use to Him nowhere.

Passing to consider the missionary idea the speaker drew a lesson from the attempt of certain disciples to restrain our Lord to Capernaum and its neighborhood.

"As my Father hath sent Me even so send I you." Can anything be plainer than the sympathy and purpose of Christ concerning this world? Can we hear unmoved the wail of those who never heard the story of Christ's life, and work, and blood?

At this point the speaker gave some appalling figures from the heathen world, and thrilling stories from the mission field. He continued:

Yet, again, to belong to Christ means to be like Christ. It is quite possible for a man to cut himself off from the purpose of God concerning him and his life. Does one say there is great need of work in our own country? Well, no one knows this better than he who has been studying the needs of China and Japan. In this land of ours each year 100,000 men pass to the drunkard's grave; 95 per cent of the young men of this country are communicants in no Church; 80 per cent of them never darken the doors of a Christian church. But yet, this being all true, are we going to let our past sins of neglect be our excuse for our future shortcomings? The need of more work and blessing right here at home? Yes, but this blessing can come to us here only as we follow Him there. Two-thirds of this world still raises its inarticulate cry for just that which Christ came to give. Has not the hour of a new crusade sounded?

The Rt. Rev. John McKim, D. D., Bishop of Tokyo, followed.

He referred to the time, 1854, when Com. Perry entered Japanese ports and his vessel moving, apparently in defiance of the winds, was thought to be governed by magical power. Now 300 steamers are owned in that same empire. The telegraph and telephone are everywhere. The last year has shown the military prowess of Japan. And its progress intellectually has been equal to its progress materially. All the children of proper age are required to attend school. But no moral system worthy of the name is taught therein.

Buddhism is a philosophy. Christianity is a life. Many Japanese thought until lately that to be a Christian was to become a foreigner. But 250 Japanese Christian soldiers in this last war with China corrected this error. I am frequently told that America must first be saved. But by this principle the Apostles would be still in Jerusalem and there would be even now no Christian in Europe or America. It is the aim to plant in Japan not the American Church, not the English Church, but the Japanese Church. The people of Japan feel a hearty good-will toward this country, for they know now that we do not covet nor desire other men's nations. Japanese young men are bright, ambitious, and inquisitive. They have an appetite for the English language—an appetite which our present number of teachers is quite unable to satisfy. Can not this Brotherhood send us additional missionaries that the Church in Japan may be a light to all Asia?

At 4 P. M. sectional conferences were held, subjects and chairmen being as follows:

1. "Brotherhood Houses," Joseph R. Barroll, Chicago, Ill. 2. "Lay Reading," John E. Mitchell, Mobile, Ala. 3. "Chapter Officers," G. K. Shurtleff, Cleveland, O. 4. "Missions at Home and Abroad," L. H. Roots, Cambridge, Mass.

A public meeting was held Saturday evening in Library Hall.

WHAT THE BROTHERHOOD STARTED OUT TO DO

was the subject assigned to Jas. L. Houghteling:

He told the familiar but always interesting story of its origin in a Bible class of St. James' church, Chicago. A drunkard asked aid of the rector. Not knowing what really to do with the man, the rector brought the malodorous drunkard to a small Bible class to be helped, if possible. In class one day that man dropped a remark about St. Andrew going to find his own brother and bring him to Christ. The remark bore fruit. The members of the class felt

there was a work for them to do in ordinary life. They felt that through the Bible class they might get men to church. They thought sociability might be effectual. These were their ideas—the ideas on which the organization was founded. The young men took a pledge to bring at least one man each week within hearing of God's Word. At the end of a year 40 men had been confirmed as a result of this work. The rear seats in St. James' church, Chicago, previously empty, were filled. Men living in the neighborhood of that church came to know that they were wanted and were welcomed by men at St. James'. This was the start of the Brotherhood.

Mr. John W. Wood, the general secretary, spoke on

WHAT THE BROTHERHOOD IS NOW DOING

He corrected an erroneous impression that large membership in chapters is not wanted. It is wanted. We want large membership, but we want even more, a membership of the right stamp. The practice of making strangers feel at home in church is growing and the temperature of many parishes has been made warmer. Despite many obstacles the Brotherhood is doing a great and a visible work.

Mr. Silas McBee stated his belief as to

WHAT THE BROTHERHOOD MAY DO AND BE

He believed the Brotherhood could certainly realize what it started out to do! What we need is men who will appreciate their own Christianity and trust in it. And men of just this appreciation are needed by the world as well. It is the great need of the world to-day. Let this Brotherhood live to make men feel their living union with Christ and what the power of this union really is. As it reaches this end it does its work.

On Sunday morning the usual services were held in the Louisville churches, and sermons delivered by visiting delegates. At 3:30 P. M., a mass meeting was held in the Auditorium, with an attendance of several thousand persons. The subject for discussion was "Social wrongs; the mission and power of the Christian Church to right them." On taking the chair and introducing the subject, Bishop Dudley said:

It was not a question whether the Church of Christ should deal with these wrongs. She was bound to deal with them for she is a sham and a cheat unless she do this. She has the power and she has the duty to find a remedy, and to say to these contending men in the ranks of capital and labor, "Sirs, ye are brethren."

The first appointed speaker was James L. Houghteling who said that—

Our Blessed Lord told His Apostles "all power" was given unto them as they went forth; and the Church plainly flourished more in that first age than in later times when she allied herself with social and political forces. It is the sermon on the Mount which is to define for us social love and order. The Church is barely holding her own in power, and that with a trembling and uncertain grasp because of the shuffling and immoral compromises into which she has entered. At this point many telling instances were given of how men will wink at wrongs while sharing in their profits, and condone selfishness in its many forms. The Church has already succumbed far more to this world power than it acknowledges or even knows. The Church seems hardly to believe to-day in the practicability of the Gospel. A Christian man admits frankly that his life is not lived by the sermon on the Mount, or a vestry proclaims that a parish cannot be run on the basis of the sermon on the Mount. Then this great wrong must be set right and the Church must move forward as an army.

The second speaker was Mr. Robert E. Speer who began by picturing the scenes of distress and want before men every day in our modern cities.

Each class in society seems to scorn the class below itself, and the members of the lowest class of all scorn and hate each other. But social wrongs are only the result of sin and the lack of love. This is the real issue. From the very top of society with the Hegelian philosophy down through all the lower strata which make it up, you find men simply ignoring sin. The thought of sin as sin seems never to enter the heart. "Go to now, ye rich men, weep and howl for your miseries which are coming upon you. The hire of the laborers which is of you kept back crieth." Suppose we had read these words for the first time in a newspaper, would we not have thought them part of an harrangue made to some labor union from the front of a saloon or from the tail of a cart? Yet said Christ, "Lay not up for yourselves treasures on earth," and His life lived it all out. Here is a poor Man living a poor man's life and dying a poor man's death, crucified between two poor men. The hand of the laboring man is not raised against the Cross to-day. It is raised against those who make the Cross of none effect. The remedy is to supply these men with brotherly love after Christ's pattern. Men are hungering after this sense of brotherhood. Here is the test of our Christianity. When we truly love one another we shall truly live, and the world shall be lightened as Eden was.

The third and last speaker was Bishop Sessums, who spoke with fervid eloquence on the meaning, the purpose, and the power of the Incarnation of Jesus Christ.

The final service was held at 7:30 o'clock, in the cathedral which was filled to overflowing. The preacher was Bishop Gailor, and his text was, "Looking unto Jesus, the Author and Finisher of the Faith." At the close of the service the "farewell meeting" was led by Bishop Tuttle, the *Gloria in Excelsis* being sung by the great congregation before the final blessing.

NOTES

The boys' department of the Brotherhood increased during the last year from 75 chapters to 163.

The registration records show that 214 chapters were represented in this convention; the number of delegates and visitors, 449; from the boys' department 17 boys were present.

The Louisville Athletic Club House with its fine furnishings and conveniences of baths, etc., was put at the delegates' disposal while in the city. By use of the bulletin board two physicians put themselves at the service of the delegates gratuitously, if occasion should arise. The hospitality and kindly courtesy of the Louisville people were unbounded.

Silver Anniversary of the Consecration of Bishop Niles of New Hampshire

On St. Matthew's Day, Sept. 21, 1870, the Rev. Wm. Woodruff Niles, D.D., was consecrated Bishop of the diocese of New Hampshire. The silver anniversary of that event was observed in a quiet way, modestly, as becomes the character, and in accordance with the wishes, of Bishop Niles, but with very deep and genuine feeling on the part of the clergy and laity of the diocese. A circular letter was issued by the Standing Committee. In response, a large proportion of the clergy, all who could reach home again before Sunday morning, were present at the services in St. Paul's church, Concord, on St. Matthew's Day.

Four only of the clergy who were members of the convention of 25 years ago remain in the diocese, the Rev. Edward A. Renouf, D.D., residing at Keene, a venerable presbyter, retired from parochial charge, but still active in good works; the Rev. Jos. H. Coit, D.D., brother and successor of the late Rev. Henry A. Coit, D.D., LL.D., first rector of St. Paul's School; the Rev. Wm. B. T. Smith, of Charlestown, active, energetic, in the prime of his powers; the Rev. John Hargate, deacon, master in St. Paul's School, who has been with the school as pupil and master since its beginning.

Morning Prayer was said at 9 o'clock by the vice-rector of the Bishop's church, assisted by the Rev. Edward Goodridge, a college classmate of the Bishop. A celebration of the Holy Eucharist followed at 11:15, upon the arrival of the trains. The procession was headed by the large and efficient choir of the church, augmented by the Rev. Dr. Lucius Waterman, the Rev. Henry E. Cooke, and the Rev. Louis Webster, all of whom are accomplished musicians. The Rev. Robert H. Ferguson, deacon, was crucifer. The Epistle was read by the Rev. Wm. B. T. Smith, the Gospel by the Rev. Edward A. Renouf, D.D., who also read the proanaphora. An address by the Rev. Joseph H. Coit, D.D., followed, in which he said:

Twenty-five years ago to-day, at this very hour, the consecration of the second bishop of New Hampshire took place in this church. The new bishop was a young man, just entering the prime of life. He left a calling which he loved, congenial pursuits, a home which was very pleasant and dear to him, and came to us. We had little to offer in the way of inducements. The Church in this State was still a small body, against which a great deal of prejudice prevailed. . . . It was a day of beginnings, of struggling through real life, of very slow and painful progress. In 1870 there were not more than a thousand communicants in the State. There were no endowments except a small body of land which had been the occasion of much contention, and from which came very meagre returns. There were no diocesan institutions. Only two congregations provided residences for the clergy who ministered to them.

But the toils and sacrifices of the preceding fifty years had not been in vain, and the good seed sown, although appearing to lie still in the ground, was all ready to spring forth, and under proper nurture and tillage, to bear its due returns.

It was at this time, Rt. Rev. Father, that God moved you to accept the onerous charge of this diocese. . . . To-day we are met to give humble and hearty thanks to God for the decision that you made and all the consequences that have followed from it. How indefatigable and self-denying your labors have been and what abundant and happy results have been produced by them! The twenty-five years of your rule has brought about a great and beneficial change in the churches in the State. I could give numerical statistics which would fully show this—the Holderness School for boys, St. Mary's School for girls, the Orphans' Home Endowment Fund, the Episcopal Fund, the Bishop's house, the fund for aged and infirm clergy, have all been established in these last twenty-five years, and they are tokens of a growth and life for which the diocese may well be thankful. By constant wise teaching, by personal appeals and efforts, the whole diocese has been knit together, so that we feel now somewhat as a regiment of regular soldiers feel. We have a common cause, common enemies, common interests, the same leader, the same great hope, and the same discipline and rule. We are not detached bands, struggling for existence, but we are part of a vast organized host, and our fortunes are linked in with its fortunes. . . . . .

Another especial feature of our Bishop's administration has been the healing of division, the assuaging of jealousies, the promotion of peace which he has effected, and the active, harmonious, and united spirit which has prevailed more than twenty years. Is it not a great matter to be thankful for, that there has been no ecclesiastical trial in the diocese since Bishop Niles came to the State, that there have been no acrimonious or angry debates in convention, no controversies between clergy and laity, or separation from the Bishop on any important question Yes! We have lived in true, healthy, happy peace, bound together as one family, and united by yearly increasing respect and affection for the Bishop whom God has set over us.

The Bishop and clergy lunched together at the hotel after the service.

A reception was held at the new and commodious episcopal residence in the afternoon and evening. "Afternoon tea" was served by the ladies of the St. Anna Branch of the Guild of St. Paul. The spacious mansion was profusely decorated with flowers and tropical plants; and for more than four hours the apartments were thronged with visitors coming with congratulations for the Bishop and his family. Among these were a large number of ministers and people from the various Christian bodies represented in Concord, among whom the Bishop, albeit a pronounced High Churchman, is held in high esteem. There were letters of congratulation from every New England bishop, the Bishop of Albany, and the Lord Bishop of Quebec, and a very cordial greeting from the Very Rev. John E. Barry, vicar-general of the Roman Catholic diocese of Manchester, and long time pastor of St. John's (R. C.) church, of Concord, and from many others.

On Sunday there was a midday celebration of the Holy Eucharist, with sermon by the Rev. Lucius Waterman, D.D., a pupil of Bishop Niles', as student of Trinity College when the Bishop was professor of Latin in that institution, whose ministry began and has been continued, with the exception of a short time, entirely under the episcopate of the Bishop of New Hampshire. At Evening Prayer the Bishop gave a most engaging resume of the history of the last 25 years in the parish of St. Paul's church, Concord, of which he is at present the rector (without pay or duties), especially as that history had associations with his own life and work. He paid a warm tribute to the memory of the late Rev. Dr. Eames, rector of the parish at the time of the Bishop's consecration, and of Mrs. Eames, both of whom have gone to their reward.

The occasion was an impressive and most gratifying exhibition of the love and confidence of the Church in New Hampshire toward Bishop Niles, and of the loving reverence in which he is held by his friends and neighbors, whether Churchmen or not.

The Board of Missions

At its stated meeting, Tuesday, Sept. 17th, there were present nine bishops, eight presbyters, and five laymen. In the absence of the president and vice-president the Bishop of Tennessee was called to the Chair. The Bishop of New Jersey introduced the Missionary Bishops of Cape Palmas and Tokyo, who were greeted by the Chair and received by the Board, and who made brief responses.

The chairman took occasion to felicitate the Board upon the fact that it was going to the General Convention with a clean balance sheet, and acknowledged the services of the general secretary in his successful efforts in raising the money to avert the impending debt. In connection with this, on motion of the Bishop of Kentucky, the following resolution was unanimously adopted:

Resolved: That the Board of Managers would record its devout thanksgiving to Almighty God that the fiscal year is ended without financial deficit, and for His good gift to the Board of its general secretary, to whose faithfulness, diligence, and untiring labors this happy result is largely due.

Communications were at hand from 39 of the domestic bishops having missionary work under their jurisdiction, with regard to appointments, stipends, etc., for the last and present quarters; in all of which cases, where necessary, favorable action was taken. By resolution the amount appropriated for Chinese work in California was transferred for the Japanese work now being carried on under the Rev. M. Tai, on leave of absence from the jurisdiction of Tokyo. Five hundred dollars were appropriated from the income of a trust fund for the salary of a clergyman carrying on work among colored people from the South in the diocese of Nebraska. Several laymen were employed, upon the nomination of their bishops, to do missionary work.

A report was received through the Bishop of Olympia of the visit of inspection in South-eastern Alaska made by the Rev. George Buzzelle, under the authorization of the Board several months since. In connection with Bishop Barker's comments upon this report, the Board appropriated $200 for the support of the Rev. Dr. Nevius, whom he had sent temporarily to Juneau, Alaska, with the approval of the Presiding Bishop, and the following action was had:

That the Standing Committee on Alaska be instructed to present Bishop Barker's statements with regard to opportunities in Alaska to the Board of Missions in Minneapolis and to the House of Bishops; urging the House of Bishops to take immediate action with regard to the election of a bishop for that jurisdiction

The Board being informed that, by advice of his physician, the Bishop of South Dakota was proposing to rest for a time, the following minute was ordered to be spread upon its records and forwarded to the Rt. Rev. Dr. Hare:

In acceding, as it does by a unanimous vote, to the suggestion of the Bishop of South Dakota that he take temporary leave of his work, the Board of Managers gladly avails of the opportunity thus afforded it to convey to this honored and beloved Father in God assurances of sympathy and word of cheer. From the day of his consecration until now, Bishop Hare's condescending the high and difficult task committed to him has been such as to command both the respect and the admiration of this Board That he may enjoy his well-earned rest and gather from it strength for fresh endeavor and new achievement will be the prayer of all his friends both West and East.

Letters were submitted from the Rt. Rev. Drs. Holly, Schereschewsky, Ferguson, McKim, and Graves, and from a number of the missionaries in the foreign field. Bishop Ferguson had sent Miss Sara A. Woodruff from Cape Palmas to be with Dr. Sarah L. Walrath at Cape Mount, and the Board approved of the change of her station. Letters were submitted from a number of the missionary teachers who had been students of Mrs. Brierley, expressing their most high esteem for her life and work, and mourning her death which, as has been already published, occurred at Cape Mount on July 6th. One of the letters from the Rt. Rev. Dr. Holly showed that the remaining debt upon the church of the Holy Trinity, Port-au Prince (twice destroyed by fire), was $3 259 The Board was rejoiced to hear at the same moment that one of its members within a few days had contributed $3 000 toward cancelling this obligation. The church was occupied on Aug. 11th. The appointment by the Rt. Rev. Dr. McKim of the Rev. John Davis, D. D., as a professor in Trinity Divinity School, Tokyo, was approved. Dr. and Mrs. Davis will sail shortly for their new field of labor.

The Standing Committee on Trust Funds presented their annual report, which will be submitted to the Board of Missions in Minneapolis and afterwards printed in the volume of reports for the year.

On the report of a special committee appointed several months ago the following action was taken:

Resolved: That the Vice-President of this Board be requested to commend to the Board of Missions, at its approaching meeting in Minneapolis, the importance of its devising some plan of diocesan pledges (or assurances) for the triennium next following, whereby *this* Board may be able to make its appropriations intelligently and with a reasonable expectation of seeing its receipts suffice for its expenditures.

JOSHUA KIMBER, Associate Secretary.

Conference of Church Workers Among Colored People

The 11th annual conference of the workers of the Church among the colored people met in St. Mary's and St. Luke's churches. Washington, D. C., Sept. 24th to 27th. The Rev. Richard Bright preached the sermon, in which he said that while the Congregationalists had expended $12,000,000, the Methodists $6,000,000, and the Baptists $3 000,000, in the religious advancement of the negro, the Episcopalians had expended only $624,692. The total number of delegates present was about 80.

Bishop Paret conducted the exercises at the second day's session. In his address he said that the diocese of Maryland reports a larger number of colored communicants and a larger number confirmed each year than any other State. This is in part due to the great gatherings of colored people in Baltimore and Washington, but also to the earnest effort of the Church. Regarding the causes for discouragement in the work, and the criticism of and dissatisfaction with the Commission for Church Work among Colored people, the Bishop said that while almost all of the colored people themselves think it ought to be abolished, there are many reasons for its continuation. The Commission had done a great deal to arouse interest and sympathy for the Church needs of the colored people. Notwithstanding irregular and uncertain contributions and unsystematic methods, the Commission, instead of being a failure, had accomplished much. It had kept the cause before the mind of the Church, and by being a recognized and authoritative centre, it had emphasized and made permanent the work. It had shown that the work must not be left to chance impulse as a minor issue, but must be recognized as one of the distinct departments of organized Church work. The commission had also greatly increased the amount voted from general missionary funds. The diocese of Maryland had raised last year about $8,000. The Commission had also brought about the organization of such societies as the St. Augustine's League in New York, and St. Monica's League in Washington, D. C. It had also established King Hall for better theological education and brought harmonious work between that institution and St. Augustine's at Raleigh, and had secured the establishment at both these institutions of scholarships for the support of students. After discussing briefly what the Church organization would lose by the abolition of the Commission, the Bishop said: "But let me say frankly that for me, I am most absolutely opposed to the election or appointment of a special or race bishop in any way for the colored people. I am sure you are finding that in your own dioceses the Church's rules and method for all ages are the best; that there should be one bishop for each diocese. No other bishop, no archdeacon, can get so near to you as your own bishop can."

In the afternoon the conference organized by electing the Rev. Owen F. Waller, of Philadelphia, president. The Rev. George F. Bragg, of Baltimore, was elected secretary and treasurer.

Mr. Waller made a brief address, in which he said that Bishop Paret did not clearly understand the sentiment of the colored people regarding the Commission. They desire that some colored men should be placed upon the Commission because they are more familiar with the needs of the race.

Mr. Pellew, of Washington, made an address, in which he showed the methods of the commission in obtaining and distributing funds. The question: "Is the work of the commission satisfactory?" was discussed at some length by the Rev. W. V. Tunnell, the Rev. George F. Bragg, and several others.

A lunch was served to the delegates in the afternoon by the lady members of St. Mary's church.

At night the question: "What shall we ask of the General Convention?" was discussed. Several speakers were in favor of asking the Convention to appoint a colored bishop, while others did not believe that such an appointment would add to the interest of the work. The speakers were the Rev. Messrs. M. D. Duty, C. N Field, S. S J. E., Geo. F. Bragg, J. H. M. Pollard, and others. The meeting adjourned without action.

On the third day Bishop Ferguson made a brief address, in which he congratulated the workers on their effective organization. A motion of the Rev. Henry L. Phillips, indorsed by the Rev. J. H. M. Pollard, to appoint a committee of five on Christian education and divinity, was carried.

The topic, "What shall we ask of the General Convention?" again came up for discussion. Mr. Mars, of New York, advised moderation in their demands, and suggested that they ask that a colored man be placed on the Commission After discussion it was decided that a committee of five be appointed to prepare a plan for such request to be made to the Convention.

Charlestown was chosen as the next place of meeting for next year.

The Rev. W. V. Tunnell, of King Hall, Washington, spoke on the subject: "What grounds have we for the encouragement in the work among the colored race?"

"What can be done to promote the work among the colored people," was the topic of the early afternoon, and the Rev. Messrs. Joseph G. Bryant, E. N. Hollings, and Mr. R. H. Graves, made speeches.

The night session was opened with Evening Prayer, followed by a lengthy paper from the Rev. George F. Miller, on "The development of self-supporting parishes." The Revs. Messrs. W. V. Tunnell, George F. Bragg, and T. Cain, made addresses on the subject.

The fourth day was given up to the Woman's Auxiliary. The exercises began at 7 o'clock in the morning with a celebration of the Holy Communion at St. Mary's. The sermon was delivered by Bishop Coleman, of Delaware, who outlined the character of the work desired of them, its scope and field, and the policy to be pursued by them.

The election of officers resulted as follows: Mrs. George F. Bragg, of Baltimore, president; Mrs. Lucretia M. Kelly, of Washington, secretary; Mrs. M. E. Brodie, of Washington, treasurer.

From 12 to 1 prayers were made for the success of the missions. The session was resumed at 2:30, which included reading of papers and discussion: "Harmony among Church workers," Miss Mamie Payne, New York; "Woman's work in the Church," Miss S. P. Pembleton, Philadelphia; "Rule of service," Mrs. Alexander, New York. A feature of the meeting was the introduction of Thomas Havens, a twelve-year old native of Cape Palmas, Africa, who delivered an address, speaking in his native tongue and also in English.

In the evening, at 8 o'clock, there was a missionary meeting at St. Mary's church, which closed the sessions of the conference.

While the auxiliary was in session, the clerical and lay delegates assembled in secret session in the hall of the church, and engaged in a discussion of the address to the public, which, by vote of the conference, it was proposed to issue. President Waller, the Rev. J. H. M. Pollard, the Rev. W. V. Tunnell, the Rev. George F. Bragg, Dr Morris, and others, took part in the debate, and brought out all phases of the work to be done for and among colored people.

Canada

Some encouraging facts on the progress of Church work in the diocese of Qu'Appelle were given at the meeting of the Qu'Appelle Association in London, England, lately. The number of clergy at work in the diocese in 1889 was only nine, and now there are 21. The number of lay readers has also increased. The Bishop is now anxious to make special efforts to increase the work among the Indians, and as "the hope of the diocese," the Bishop says, "lies in the child," he is very desirous of establishing a school for Indian children at Medecine Hat, Assiniboia. An earnest appeal was made for gifts for this purpose.

The 7th annual conference of the Montreal Diocesan Theological College opened Sept. 18th with a celebration of the Holy Communion in St. George's church. A number of the clergy in attendance on the Provincial Synod, in session in the city, were present as well as a large congregation. The principal in his address spoke of the growth of the college and its brilliant prospects in the future. The conference was to be in session for three days.

A fine bell has been placed in St. James' church, Perth, diocese of Ontario, in memory of two "sometime worshipers" in the church. A service of dedication was held at the tower door on the evening of the 23rd ult., when the bell was rung for the first time. The new church of St. Patrick's at Stafford, was opened on Aug. 21st. It is a solid stone building, with western tower, apsidal chancel, and vestry on the south side, presenting a very fine appearance. It was entirely free of debt at its opening, the cost having been all defrayed by the congregation. A most generous offer has been received by the parish of Yarker, of the gift of a new church, by the O'Laughlin family, New York, in memory of their father, the late Anthony T. O'Laughlin, sometime rector of North Gower. The new building is to be of pressed brick, and no expense is to be spared to make it one of the handsomest churches in the diocese.

St. Paul's church, Port Robinson, diocese of Niagara, has been furnished with a new font. It is large enough in size to allow of infant Baptism by immersion, and is made of stone. Although the church has been in use for 50 years it has not had a proper font until now.

The new organ at Christ church, Niagara Falls, was first used on the 4th and found very satisfactory.

New York City

The curate of St. Augustine's chapel, the Rev. Clarence H. Beers, was married Wednesday evening, Sept. 25th, to Miss Eda Winterburn, of Edgewater, N. J.

The New York Churchman's Association has resumed its sessions. At the September meeting the theme discussed was "The Convention." The October meeting will be held next Monday, Oct. 7th.

In the carrying out of the union between St. James' church and the church of the Holy Trinity, the new church will take the name of the Holy Trinity, and its rector will be the rector of St. James', as the senior of the uniting parishes.

Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, is about to lose its assistant minister, the Rev. Lewis Cameron, who has accepted the rectorship of the church of the Holy Communion, South Orange, N. J.

The Protestant Episcopal Church Publishing Company, of New York was incorporated under the laws of the State, Sept. 24th. The capital is $10,000. The directors are Mr. C. Victor Twiss, the Rev. Messrs. Peter MacFarland, Theodore I Holcombe, Henry M. Barbour, and Wm. Du Hamel; and Messrs. Rollin M. Morgan, Chas. W. Cass, and Edward C. Denson.

On the evening of Thursday, Sept. 26th, a service was held in the church of the Holy Trinity as a diocesan conference on Church work. The Bishop presided, explaining the objects. Addresses were made by the Rev. Dr. Robert S. Barrett, of the Church Parochial Missions Society; Mr. Robert Graham of the Church Temperance Society, and Mr. Samuel S. Nash, of Tarboro, N. C., on "The Work of the Brotherhood of St. Andrew in country districts." Mr. Graham took special occasion to commend the work of Commissioner Roosevelt in closing saloons on Sunday.

On Sunday, Sept. 29th, being All Angels' Day, special interest attached to the services of the church of All Angels. At morning service there was unveiled a large picture wrought in Delft tile, and covering the rear of the baptistry. The work reproduces Hoffman's painting of the Nativity, and is a commemoration of two children of the rector, the Rev. Dr. Chas. F. Hoffman. It has been executed by a professor of the University of Delft, and is pronounced one of the finest works of the kind in this country. On the same occasion was rendered a musical composition of Mr. Hetaler, in which 12 instruments accompanied the voices of the choir. The choir of the church of Zion and St. Timothy was added to the parish choir, in rendering the music of the afternoon service.

The new parish house of St. Philip's church was opened on the evening of Thursday, Sept. 26th, by members of St. Philip's Young Men's Guild. It is located at 127 W. 13th st., and is a handsome structure of four stories and basement The lower floor and basement will be devoted to the needs of the guild. There are reception rooms and a fine hall on the first floor, and in the basement an apartment designated as the game room. The upper floors will be occupied by the Rev. H. C. Bishop, rector of St. Philip's. The congregation of St. Philip's is composed of colored

people, and the guild is the most flourishing organization of young colored men in the city. The guild had strugg'ed along for ten years without a suitable house, but finally Trinity Corporation, which owns the church, came to its assistance, and the new parish house was the result. On the occasion of the opening, addresses were delivered by Messrs. W. H. Smith and J. J. Atwell. Popular features of entertainment followed, and refreshments were served. The parish house cost about $20,000, and the young men of the guild are now trying to furnish their part of it by their own efforts.

General Theological Seminary.—The trustees have unanimously elected the Rev. Charles Theodore Seibt, D. D., of Gambier, Ohio, professor of Moral Theology and Christian Philosophy. The seminary has opened with 150 students, all that it can possibly accommodate. Work is being pushed on the houses of Prof. Seabury and Prof. Body, which are being built on the campus. It is hoped to have them ready for occupation by January. The matriculation of the new students will take place Oct. 31st, at the service commemorative of the benefactors of the seminary. A new body of editors of *The Seminarian*, the students' annual, has been chosen by the senior class. They are Messrs. Chas. Fiske, Murray Bartlett, Chas. Hutchinson, and the business manager, Mr. Reginald Pearce. The book is to be enlarged and illustrated with half tones. The reading matter will consist of essays prepared by the professors and students.

Philadelphia

St. Mark's church, Frankford, the Rev. J. B. Harding, rector, is having erected a frame Sunday school building, 30 feet square, at the n.w. corner of Comly and Ditman sts., Wissiacoming.

Bishop Whitaker arrived in town late in the evening of the 26th ult., and was in his office on the following day. During his sojourn abroad, he visited many localities in Denmark, Sweden, and Norway.

A permit was issued on the 25th ult. for the erection of a rectory, measuring 34 by 50 feet, 3 stories high, for the William Welsh memorial church of St. Paul, the Rev. W. H. Burr, rector. It will be of brick and Frankford stone. The location is on Kensington ave. and Butler st. The church is generally known as St. Paul's, Aramingo.

The Rev. Oscar S. Michael has resigned the rectorship of St. Barnabas' church, Kensington, in order to take a prolonged rest. Resolutions have been adopted by the vestry appreciative of Mr. Michael's services, many improvements having been entered upon and perfected through him; that it is their wish that he be soon restored to perfect health, and that a farewell gathering be given him at any time he may name.

St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, has in operation 57 guilds, societies, and other parochial agencies which include 2 071 individuals. Among these is the mission for colored people, which occupies houses Nos. 1623-5-7 on Lombard st., and a guild house for colored men at 1630 Lombard st. St. Mary's Day Nursery for colored children has an average daily attendance of 18. An entertainment, consisting of tableaux and a play—"Young Mr. Pritchard"—was given at Devon on Friday evening, 20th ult., for the benefit of St. Mary's Day Nursery. The entertainment was given under the auspices of 75 lady patronesses. A special train left for the city shortly after 11 P. M.

At a meeting of the clerical and lay deputies from the diocese of Pennsylvania to the General Convention, held on the 23rd ult., the Rev. Dr. W. N. McVickar presided and Mr. George C. Thomas was appointed secretary. The resignation of C. Stuart Patterson, Esq., as a lay deputy was presented, and Francis A. Lewis, Esq., was elected to the vacancy. This action was taken by the deputies in accordance with Section 2 of Canon XV. Mr. Lewis was formerly the Church advocate of the diocese.

At a special meeting of the vestry of St. George's church, West Philadelphia, held on the 18th ult., in which parish for six years, 1881 to 1887, the Rev. G. J. Burton rendered a gratuitous service of love as rector, it was unanimously resolved that resolutions of condolence in his recent great affliction be extended to him. It was toward the close of this rectorship that St. George's rectory was built, and Mrs. Burton, by her own efforts, raised more than $500 towards the cost of its erection. It was a pure work of love on her part, as she never expected to reside in it. The parishioners have always held her work, as well as that of the Rev. Mr. Burton's, in most grateful remembrance, and in this affectionate manner manifested their lasting gratitude.

The dedication festival of the memorial chapel of St. Michael and All Angels is now in progress and promises to be very elaborate. The Rev. Father Welling is the priest in charge of the mission, and is assisted in that work by several Sisters of the order of St. Margaret. The first Vespers of the feast were sung on Saturday evening, 28th ult., and on the feast itself there were two celebrations of the Holy Eucharist, the later one being full choral. At Evensong the Rev. Father Sargent, superior of the Order of the Holy Cross, was the preacher. The Rev. Messrs. Symonds, of St. Mark's, Ewens, of St. Clement's, and Roche, of Metuchen, N. J., are announced as the preachers at Evensong during the week, and the celebration will close on the octave, Oct. 6th, with solemn Evensong, when the Rev. John Dows Hills, of St. Mary's, will deliver a sermon appropriate to the occasion.

In The Living Church of Sept. 29th, 1894, a full history of the church of the Nativity was given, and also an account of the celebration of the 50th anniversary of the laying of the corner stone. On Sunday, 22nd ult., the golden jubilee of its consecration was begun. At the morning service the rector, the Rev. L. N. Caley, preached; in the afternoon the Rev. S. C. Hill made a short address, and at the night service the Rt. Rev. Dr. Potter, of New York, delivered a sermon from the text, Psalm cxxii: 7 and 8 (Prayer Book version). It was eminently proper that this prelate should be the preacher, as the first episcopal function performed by his illustrious father, the late Rt. Rev. Alonzo Potter, Bishop of Pennsylvania, was to consecrate this church of the Nativity. Among the congregation were a few who were present 50 years ago, and who listened with marked interest to the words of his son. A congregational re-union was held in the lecture room on Monday evening, 23rd ult., and as the actual date of the consecration was Wednesday, Sept. 24th, 1845, that event was commemorated by a special service on Tuesday evening, 24th ult., when the Rt. Rev. Dr. Coleman, Bishop of Delaware, preached a sermon from the text contained in a part of Psalm cxxv: 2. In the course of his address he said:

> When this church was building, at least in 1844, there were only 1,200 clergymen of the Church in the United States, and only 60,000 communicant members; while in 1894 there were 4,325 clergy and 600,000 communicants, showing a rate of increase much more rapid than that of the population of the country. Nor do these figures show the real strength of the Church, for it would be safe to count five baptized members for every communicant, making a total membership of about three millions. When we consider this remarkable growth, we may hope in the future that the Episcopal Church will become the American Church, or the representative Church of the United States.

Among the clergy in the chancel and who assisted in the service were the Rev. Messrs. Caley, rector, S. D. McConnell, D. D., J. D. Newlin, D. D., and Charles Logan. The new furniture for the chancel is the gift of various donors whom space forbids our naming. For the decorations of the interior, new oak pews, new carpets, relighting of the chancel, and many other smaller alterations and improvements, the congregation is indebted to Mr. and Miss Baird and Mr. John E. Baird. One of the greatest needs is a parish house, and for this purpose $7 000 have been raised since the present rector took charge in January, 1893 and the congregation is now seeking to complete this fund, as well as in raising a further sum of $5,000 for a new organ.

Chicago

As announced in our last issue, Mr. S. Corning Judd, chancellor of the diocese, died Sunday, Sept. 22nd, after a long and painful illness. His burial took place from St. James' church, Tuesday Sept. 24th. A large number of the clergy of the diocese were present as well as prominent business men of the city. The opening sentences were read by the rector of St. James' church, the Rev. James Stone, the lesson by the Rev. J. H. Knowles, and the final prayers by Bishop McLaren. The committal service at the grave was read by the Rev. T. A. Snively.

St. Mary's Home for Children, at No. 209 Washington boulevard, was opened Monday afternoon, Sept. 30th. Bishop McLaren, who was present, congratulated the Sisters of St. Mary on the work they have accomplished in erecting the new home. Sister Superior Margaret Clare also spoke. A light luncheon was served to the children, 17 of whom are now living in the home. The new institution occupies the three-story frame building at 109 and 111 Washington boulevard, adjoining the cathedral of SS. Peter and Paul. The interior is large and roomy, and is well lighted and ventilated. It will accommodate 50 children. A year ago the Sisters started the home in a small, one-story building at Washington boulevard and Peoria st. The attendance of the children dependent upon the charity of the home grew to such an extent that new quarters were found at Kenosha for the summer. The present building has been provided by the arduous labors of the Sisters.

Diocesan News

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Rev. A. W. Mann conducted worship in the sign language in the chapel of Trinity church, Toledo, on Sunday, Sept. 15th, at 4:30 and 7:30 P. M., with good congregations.

The corner-stone of the church of the Incarnation, at Glenville, was laid by Bishop Leonard, on Sunday, Sept. 22nd. Archdeacon Brown, the Rev. T. Wemyss Smith, and Bishop Leonard, each gave a short address. The church will cost $2,550, and it is expected that this sum will all be raised so that no debt will remain upon the mission, which was organized by Archdeacon Brown less than two years ago. Services have been held in the Town Hall, and at present there are 30 communicants, and about 40 in the Sunday school. The Rev. T. Wemyss Smith is in charge.

In another column the ordination of the Rev. Ernest Judson Craft is recorded. For about two years Mr. Craft has been in charge of Grace church (Newburgh), Cleveland, and also, for the last year, of the church of the Ascension, Lakewood. Grace church, Newburgh, on the same Sunday celebrated his advancement to the priesthood by the institution of a vested boy choir at the evening service.

The missionary committee of the diocese held its quarterly meeting in Cleveland, on Monday, Sept. 23rd, and transacted important business pertaining to the advancement of the work in the great missionary field of Ohio.

On the 15th Sunday after Trinity, the rector of All Saints' church, Cleveland, the Rev. W. Rix Atwood, was absent for the burial of his only child at Bellevue, his former parish and the residence of the Rev. Moses Hamilton, his wife's father. Mr and Mrs. Atwood have the sincere sympathy of his church in Cleveland. Since his coming to All Saints', a short time ago, he has made a brave and successful effort towards the recovery of the parish from the financial embarrassments under which he found it burdened. The outlook for All Saints' is far brighter than it was six months ago.

Church extension work in Cleveland has taken a new impetus lately. Among the evidences of a more active energy are the starting of St. Philip's mission in Brooklyn, under the auspices of St. Paul's church; and also of a mission Sunday school on East Kinsman st. and on East Superior st. In the last-named enterprises the Rev. T. Wemyss Smith and the Rev. John Brown have been the moving spirits.

The Church in Cleveland has not yet a city missionary, but the indications are that it cannot go long without one; and in the minds of many the man for the place is already chosen.

Massachusetts

William Lawrence, S.T.D., Bishop

Cambridge.—The new class at the Theological School will number 22, which is the largest on record.

Brookline.—The parishioners of All Saints' have been holding services since Nov. 1, 1894, in the "Casino." Accommodations there have proved inconvenient of late on account of increasing congregations. A building has therefore been erected on the lot for the church edifice. It will seat 400 persons, leaving space for a large chancel, with robing and choir rooms. A fine organ has been purchased, and was used for the first time on Sunday, Sept. 22nd. This field is under the charge of the Rev. D. D. Addison, and has prospered under his care.

Walpole.—The corner-stone of the Epiphany church was laid on Saturday, Sept. 21st, at 2 P. M. The clergy, the Rev. Messrs. S. S. Lewis, Charles E. Barnes, Horace Buck, and H. E. George, robed in an adjoining house, and marched in procession to the site, saying in unison the cxxxii Psalm, the Rev. S. S. Lewis leading. The prayers were read by the Rev. C. E. Barnes; the lesson and Psalm cxxxvi were taken by the Rev. Horace Buck. The formal act of laying the corner-stone was performed by the Rev. Albert E. George, who started the mission in this village. Addresses were made by all the clergy. The edifice, when completed, will cost nearly $2,000, and measures 40x25 feet. The lot is in an excellent locality, and cost $600.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

The 58th meeting of the Archdeaconry of Troy was held in Trinity church, Whitehall, on Sept. 9 and 10. A missionary meeting was held at eight o'clock on Monday evening, the servcie being sung by the Rev. W. Ball Wright. Addresses were made by the Rev. Dr. Pelletreau, the Rev. Dr. Nickerson and the Rev. F. M. Cookson. On Tuesday at 7:30 A. M., there was a celebration of the Holy Communion; the rector was celebrant. At 9:45 A. M., after Morning Prayer, a business meeting was held. In the absence of the secretary, the Rev. Eugene L. Toy was elected secretary *pro tem.*, and later on, when the secretary's resignation was received, he was elected for the coming year. The Ven. Archdeacon Joseph Carey, D. D., was nominated to the Bishop for reappointment, and the Rev. Mr. Holbrook was re elected treasurer. The Rev. Mr. Cookson and Mr. Geo. A. Wells were nominated to the diocesan convention for election to the Board of Missions. At 10:30 there was a choral Celebration. The archdeacon was celebrant. The sermon was preached by the Rev. A. H. Locke who took as his text St. John ii: 19. Resolutions were adopted expressing regret at the removal of the Rev. C. T. Blanchet from the archdeaconry. Resolutions were unanimously adopted, by a rising vote, expressive of the loss sustained by the Church in the deaths of the Rev. J. Ireland Tucker, S. T. D., and Judge Sackett, of Saratoga.

Albany.—From Tuesday the 17th inst until Friday, the 20th, a clergy retreat has been conducted in All Saint

cathedral by the Rev. G. H. S. Walpole, D. D., of the General Theological Seminary. His general subject, the ministry of our Blessed Lord, as set forth in the Gospels, was treated in a masterly way, and all the clergy present were greatly benefited by the words of the retreatant. There were about 40 or 50 clergy in attendance.

Vermont

Arthur C. A. Hall, D.D., Bishop

Bishop Hall met with an accident at Brandon, on Friday evening, the 20th, by which he sprained his foot. He hoped to be able to leave for Minneapolis on the 30th, but at the doctor's bidding has been obliged to cancel all engagements for preaching and other work at Minneapolis and St. Paul outside the direct business of the General Convention.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—In the annual record of St. Peter's church, just published, the rector, the Rev. Lindsay Parker, Ph.D., explains the position of the church with reference to the free pew system. Under it the parish attained a remarkable success, averaging receipts of $17,330.99 a year, growing from 200 communicants to 840, adding by Confirmation in nine years 619, or an average of 68 per year. And there were many improvements to the church property. Still the parish has returned to the pew-renting system because the congregation as a congregation did not support the church under the free system. A few bore the brunt and carried the burden, and the rank and file were willing that they should. These few faithful ones are constantly becoming fewer, and it was necessary that something be done, and done at once. St. Peter's is a bee-hive of activity in Church work, has a great many parish organizations, enlisting the activities of a large part of the congregation. For the past year the total of offerings for all objects amounts to $14,556.47.

Central Pennsylvania

Nelson S. Rulison, D,D., Bishop

BLOOMSBURG.—The Bishop of the diocese visited St. Paul's parish on Sunday, the 22nd ult. At Morning Prayer he formally instituted the Rev. David N. Kirkby, who has been in charge since Trinity Sunday, as rector. In the evening he confirmed a class of 19. The Bishop preached at both services, and addressed the Sunday school. A reception was tendered to him on Saturday evening, at the parish house.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

A notable Churchwoman and a resident of Sewanee died suddenly in Waukesha, Wis., on the early morning of Sept. 27th, in the person of Miss Sara Morrill. Miss Morrill was a sister of the wife of the Rev. T. S. Rumney, D.D., rector of St. Peter's church, Germantown, Phila. Her home, formerly in Virginia, has of late years been at Sewanee, and she was especially well-known throughout the South as an earnest and devoted worker in the Church. Her literary talents were of a high order, and her work was frequently published in *The Southern Churchman*. She was also authoress of "A Life of Service," a volume regarding woman's work in the Church, published by the Young Churchman Co. Her social qualities, no less than her intellectual talents and her unwearied work in the Church, gave her a wide constituency of friends. She was sojourning only temporarily in Waukesha, being on her way to attend the General Convention at Minneapolis. She was a deputy from Tennessee to the Woman's Auxiliary convention.

Dr. H. C. Tolman, professor of the Greek language and literature in Vanderbilt University, Nashville, was ordained to the priesthood at Boston, Mass., on Aug. 30th by Bishop Coleman, of the diocese of Delaware. Herbert Cushing Tolman, Ph.D., was born in South Scituate, Mass., Nov. 4, 1865. At the age of 18 he entered Yale College. In 1890, Yale conferred upon him the degree of Ph.D. In 1891, Dr. Tolman was appointed instructor in the University, serving as an assistant to the eminent philologist, William Dwight Whitney, under whose instruction Dr. Tolman had spent five years in the study of Sanskrit. In the same year he was called to the chair of Latin in the University of Wisconsin, and the following year was also assistant professor of Sanskrit in same University. In 1893-'4 he was professor of Sanskrit, and acting professor of Greek, in the University of North Carolina. In 1894, Dr. Tolman was appointed professor of the Greek language and literature in Vanderbilt University, which chair he now occupies. In 1893, Dr. Tolman was elected a member of the Royal Asiatic Society of Great Britain and Ireland, an honor seldom conferred upon American scholars. He has edited several books. Among them are "Harper and Tolman's Cæsar's Gallic War," of which 30,000 copies have been sold; "Kerr and Tolman's Gospel of Matthew in Greek;" "Tolman's Guide to the Ancient Persian Cuneiform Inscriptions;" "Harrington and Tolman's Greek and Roman Mythology," etc.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

Emmanuel chapel, St. Paul, has been removed from its old quarters on to the new site adjoining St. Clement's procathedral. It is to be painted the color of the church, and after St. Clement's has been dedicated, the chapel will be used for Sunday school and guild house. Emmanuel parish will then be abolished, and consolidated with St. Clement's. The present rector will be instituted as rector of St. Clement's.

Harvest festivals were held in St. James' and St. Peter's church. The Rev. J. J. Faude, of Minneapolis, was the special preacher at St. Peter's. The decorations at both churches were very beautiful. The annual parish supper took place at St. Peter's guild room after the harvest festival.

St. Mary's Hall began its 30th year with good prospects, Sept. 19th. Bishop Gilbert gave the address of welcome to the schools in Shumway chapel. Miss Lawrence is a principal of large experience and superior accomplishments, and has a corps of excellent teachers. Rare opportunities are given for the study of art and of vocal and instrumental music.

New York

Henry C. Potter, D.D., LL.D., Bishop

The annual convention began Wednesday, Sept. 25th, at the church of the Holy Trinity, the Rev. Dr. E. Walpole Warren, rector. At the celebration of the Holy Eucharist, Bishop Potter was celebrant.

The Bishop's annual address began by reference to the progress of the parishes despite the hardness of the times, and to the extension of their work among the poorer classes of the population. He recounted the steps for the union of St. James' church with the church of the Holy Trinity, and commended the policy of union of parishes in great cities, for the formation of strong centres of work. He touched upon the subject of Christian unity; alluded to the amiable, vague, and reactionary letter of Leo. XIII. to the Anglican Church, and commended at length the wise and timely words of the Archbishop of Canterbury.

The usual officers were re-elected by the convention. Reports were presented by the Standing Committee, by the missionary board, by St. Stephen's College, the Society for Promoting Religion and Learning, and other bodies. A resolution on the excise question presented by the Rev. Dr. Edward A. Bradley, of St. Agnes' chapel, was unanimously adopted as follows:

WHEREAS, The opening of liquor saloons on Sundays is forbidden by the law of this State.

WHEREAS, Lawlessness is one of the most dangerous characteristics of our times, therefore be it

Resolved, That this convention rejoices that the needed lesson of obedience to law is being learned afresh, and especially rejoices that the efforts now being made by the authorities for securing the improvement of the excise law have been so largely successful.

Delegates to the Federate Council, and of members of the Standing Committee of the diocese were elected by the Australian ballot system.

Members of the Federate Council: The Rev. Drs. B. E. Backus, E. A. Bradley, J. W. Brown, C. F. Canedy, Thos. Gallaudet, W. J. Seabury, G. R. Van De Water, and the Ven. Archdeacon Van Kleeck, D.D.; Messrs. D. C. Colven, Elihu Chauncey, Thomas Eggleston, Irving Grinnell, Douglas Merritt, Geo. Macculloch Miller, Henry Lewis Morris, and Winthrop Larget.

Standing Committee: The Rev. Drs. Morgan Dix, Octavius Applegate, Thomas R. Harris, and Henry Y. Satterlee; Messrs. S. Nicholson Kane, Geo. Macculloch Miller, Stephen P. Nash, and Cornelius Vanderbilt.

The Rev. Dr. Clendenin offered the following resolution:

Resolved, That the delegates to the General Convention be requested to urge such change in the existing name of our branch of the Church as may be more descriptive of her true work.

At the request of several members he subsequently withdrew this motion, the general feeling being that it was too late in the session to give it adequate consideration. It is understood that his object was to secure the removal of the almost universally obnoxious words "Protestant Episcopal."

A reception was given to the members of the convention Wednesday evening, by Bishop Potter.

The annual meeting of the Archdeaconry of Dutchess was held Sept. 19th, with Trinity church, Fishkill; the Ven. Archdeacon Thomas Burgess, D. D., presided, and celebrated Holy Communion. The reports of the archdeacon and the missionaries, with one or two exceptions, showed prosperity and considerable progress. A proposition was received from the Archdeaconry of Orange to transfer Highland to the Archdeaconry of Dutchess, and to unite Pleasant Valley and Arlington in one charge by exchange of the Arlington mission for Highland, with St. Paul's church, Poughkeepsie. The Executive Committee were given power to effect this arrangement. A resolution was passed to make arrangements for a series of mission services to be conducted by members of the archdeaconry in neighboring missions and churches. The report by Miss Reese, secretary of the work of the Woman's Chapter, indicated increased efficiency. The same officers were elected for the ensuing year, and two ladies added to the Executive Committee of the Woman's Chapter. A bountiful collation was served to about 100 persons by the ladies of Trinity parish at the house of Mrs. L. H. Andrews.

Trinity church, Fishkill, has been renovated and repaired at an expense of $300. The walls have been retinted in their original color, a new carpet laid in the chancel and aisles, and the woodwork waxed. This venerable church, which was erected before the American Revolution, has been made very attractive. The parish, under the care of the Rev. H. O. Ladd, is increasing in the number of families now worshiping here. It has subscribed for all the recent expenditures, and three months ago raised an equal sum to clear the new rectory of all debt.

California

William F. Nichols, D.D., Bishop

On Sunday, Sept. 1st, there passed away, at his home in Los Angeles, the Rev. Thomas W. Haskins. He was born in Roxbury, Mass., July 6, 1840, where he was baptized by the Rev., afterward Bishop, M. A. D. W. Howe. He was confirmed by Bishop Horatio Potter of St. John's church, Brooklyn, in 1857, by whom he was also ordained to the diaconate in St. Mark's church in 1867. His first ministerial labors were in association with the Rev. George W. Foote as missionary in Salt Lake City, in which connection he took part in the first Church service ever held in Utah. In 1868 he was appointed by President Johnson a chaplain in the United States Army, and reappointed by President Grant the next year, in which (Sept. 19) he was ordained priest by Bishop Tuttle, and afterward became assistant minister of St Mark's parish, and first teacher of St. Mark's school. In 1873 he took charge of Ascension church, Green Point, L. I., for three years, after which he became rector of St. Luke's church, St. Alban's, Vt. Newton, Conn., and Alton and Jubilee, Ill., were successively in his charge. In 1886, owing to broken health, he removed to missionary work in Arizona, going thence the next year to Los Angeles to be treated for deafness, and becoming assistant at St. Paul's, and in 1887 rector of Christ church, which latter position he held till 1892, when forced by growing infirmity to resign.

Florida

Edwin Gardner Weed, D. D., Bishop

The regular monthly meeting of the diocesan officers of the Woman's Auxiliary was held on the first Wednesday of the month in St. John's church parish house, Jacksonville. It was also the quarterly meeting of the society, at which representatives from the five parochial branches in the city and suburbs meet together. The Bishop presided, and in a few sympathetic words expressed his gratitude for the faithful services of the Churchwomen of his diocese. It was but natural for him to reason that the disastrous winter and general financial depression must cripple his missionary operations, but his Auxiliary, in its brave efforts to uphold and advance the Faith, has shown that it is in living union with its Head, even the Lord Christ. From Him came its strength and its high purpose, and its treasurer's receipts show an increase in the past two quarters over the corresponding quarters of last year. The Bishop will be enabled to keep all his missionaries at their posts, and the Auxiliary also rejoices in being privileged to contribute the sum of $310 to the "United Offering." The total amount of offerings for diocesan missions during the month of August was $128.50.

Southern Ohio

Boyd Vincent, D.D., Bishop

Sept. 22nd Bishop Vincent administered the rite of Confirmation to a large class at St. Andrew's church, Dayton. This is the second class presented from St. Andrew's parish this year, and is evidence of the growing character of the work. Under the present rector, the Rev. Thomas Robjent, the congregations have steadily increased, the church now being far too small to accommodate the large numbers attending the services. The vestry are considering, with the co-operation of the Bishop, a scheme of enlargement, with a view of giving the rector ample scope for his powers both as a preacher and organizer.

WAYNESVILLE.—Never in the history of St. Mary's church has it been in a more prosperous condition, both temporally and spiritually, than at present. At the Bishop's visitation, on Sept. 8th, the Rev. John F. Cadwallader presented a class of 17. The church has been decorated and frescoed inside, and is now one of the handsomest of the small churches in the diocese. A new furnace has been placed in position, and the old stoves removed. The work that has been accomplished at St. Mary's shows what can be done in small towns of a thousand population.

It was a matter of great surprise and regret to every one when the Rev. William T. Manning resigned the charge of Trinity church, Cincinnati, the same to take effect Oct. 30th. Mr. Manning has done a fine work at Trinity, and it will be hard to find some one to take his place.

The Rev. J. deB. Kaye resigned the rectorship of the

church of the Resurrection, Fern Bank, on Sept. 8th, just after his return from Europe. Mr. Kaye contemplates settling in the East.

Mrs. Sarah Kendrick, for many years a devoted member of St. Luke's church, Cincinnati, on her death left $500 to the parish.

The Rev. Frank Wood Baker, rector of St. Paul's church, Cincinnati, after an absence of nine months, caused by sickness, has returned to his parish fully restored to health. During his absence the parish was in charge of the Rev. F. W. Bope, who did a most excellent work, and greatly endeared himself to the people of the parish by his acceptable ministrations.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The southern convocation met in Christ church, Adrian, Sept. 24th. There was a fair attendance, and very satisfactory work done. Being the first meeting after convention, election of officers was part of the business, and upon motion the past year's officers were re-elected—the Rev. W. R. Blackford, secretary, and Hon. Jas. O'Donnel, treasurer. The Rev. Henry Tatlock remains dean by appointment of the Bishop. At the afternoon session a paper was read by the Rev. J. H. Eichbaum, which was a clear exposition of the different senses we are to understand in the expression, human nature. The Rev. Geo. Vernor, of Hillsdale, and Dean Tatlock, of Ann Arbor, were the speakers for the evening service, and from them the congregation listened to two very excellent addresses.

The same day, and in the same parish, Mrs. Richard Macauley conducted a convocational meeting of the Junior Auxiliary to missions. Delegates were present from Jackson, Jonesville, Tecumseh, and Clinton. The chief work of the afternoon was the organization of a branch of the society for Christ church parish.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

RADNOR.—The new parish house of St. Martin's church, the Rev. W. S. Baer, rector, was informally opened for inspection on the afternoon of the 12th inst., when tea was served from 4 to 6 P. M. The regular dedication of the edifice will occur later in the fall.

WEST WHITELAND (otherwise known as Glenlock).—When the sexton of St. Paul's church, the Rev. H. J. W. Allen, rector, opened that building on Friday morning, 13th inst., he found much of the carpet and furniture badly charred by fire. As there had been no fire kindled there by the sexton since last spring the cause of the fire is a mystery.

New Jersey

John Scarborough, D.D., Bishop

CAMDEN.—The Rev. Edward R. Baxter, rector of the church of Our Saviour, has been requested by the vestry and the Bishop to re-consider his resignation of the parish.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

FORT MADISON.—This parish celebrated its annual harvest festival on Sunday the 15th inst., which was a pronounced success in every way, except that a severe thunder storm materially thinned the attendance in the evening. The decorations were Churchly and artistic. The music rendered by the efficient choir included the anthem, "The Lord is loving unto every man," by Simper, which was particularly well rendered, especially the baritone and soprano solos. Thayer's cantata for female voices was sung by the Œlean Ladies' Quartette from Denmark, who were accommodated in the ladies' choir pew. The very good attendance at the early Celebration was most gratifying, and the offertories were satisfactory.

Kansas

Frank R. Millspaugh, D.D., Bishop

The following statistics are taken from the report of Archdeacon Brady for the year ending Sept. 19, 1895. The figures are actual, not estimated: Visitations, 283; celebrations of the Holy Communion, 119; Baptisms, 74 (adults, 30, infants, 44); presented for Confirmation, 38; marriages, 9; burials, 5; preached 407 times; letters on Church business, 1,002; calls, 1796; attended 80 guild vestry or parish meetings; conducted three parochial Missions; raised in the diocese for various purposes, $5,711.63; traveled 27,733 miles, of which 721 were by wagon or on horseback; received at offerings, $1,185 92; expended for traveling, $224 01; leaving net receipts, $961 93.

Letters to the Editor

CHURCH UNITY AND ORDERS

To the Editor of The Living Church:

In connection with the discussion on the subject of Church Unity, I wish to point out one mistake into which our friends of the denominations seem to have fallen. They ask us to point out passages in the teachings of Christ referring to the establishment of the Episcopate, or, for that matter, of any Church organization. This demand rests upon the assumption that the Church, or Christianity itself, had its beginning either with the birth or, at least, with the public ministry of the Saviour; an assumption which is certainly erroneous. The Lord Jesus Christ was "made of a woman, made under the law." Under the old dispensation He grew "in wisdom and stature, and in favor with God and man." There is no period during the first thirty years of His life in which He emancipated Himself from the law of the old covenant. The same holds true of the period of His public ministry. He is a faithful son of the Mosaic Church. Even to the last He recognized the authority of the high priest Caiaphas, who administered the oath to him. It is only when in death He makes the one perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, that the old covenant comes to an end, as is signified by the rending of the veil in the temple. All this has an important bearing upon the point in hand. If, as has been shown, Jesus Christ lived under the old dispensation, being sent as a shepherd to the lost sheep of the house of Israel, then any teaching about the polity of the new dispensation would have been utterly meaningless. This, too, explains why He clothed His teachings in parables. Neither the people nor the disciples would have understood His words. It was only when the old dispensation had come to an end and the new was at least potentially brought into being, that He gathered His disciples around Him and spake to them of the things pertaining to the new kingdom. For the Church has its foundation, not in the words of Christ, but in His person and mediatorial work. His death and resurrection were her beginning. Only after all is done does He command them to go forth and disciple all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Loyalty to Christ, of which the denominations speak so much, means more than acceptance of His word; it means acceptance of His work, of Him, of what He has wrought for us. It means loyalty to what His apostles did as those who were sent by Him. To their conduct it is necessary to look in order to discover what Christ said upon Church organization. In the Acts and Epistles we are to catch the first glimpses of what the Church really was. From the very first, as the need arose, the apostles ordained presbyters (or elders) and deacons for the work of the ministry. So the three orders came into being—first, apostles; second, elders; and third, deacons.

Moorhead, Minn. GEO. H. MUELLER.

EXARCHATES

To the Editor of The Living Church:

The principle of the English Reformation was the renunciation of mediæval error in favor of primitive truth. The Reformation was not a finality. We are still engaged in reforming the Church by the canons of the primitive ages.

New ecclesiastical divisions are to be considered at the coming General Convention. The jurisdiction of an exarch has thus far received no consideration. An exarchate was a combination of provinces. The province, and not the diocese, was the ecclesiastical organic unit. The province, like the family, has the power of self-perpetuation, and, as Westcott says, "the family, and not the man, is the unit of humanity." A civil province corresponded to one of our States, having its governor, legislature, counties, and judicial circuits. An ecclesiastical province, composed of dioceses, had the same territorial limits as the civil; its head was the bishop of the metropolis, called the metropolitan, and its legislative body, the provincial council, which as early as the second century assembled twice a year.

Constantine in the fourth century divided the Roman empire into thirteen exarchates. The exarchate of the East embraced thirteen provinces; the Egyptian, six; the Asian, ten; and so on. Article 10 of the Proposed Constitution requires every province to include not less than five contiguous dioceses. Only in New York could a province be created, under this article, in one State. The intention is, evidently, to combine the Church in different States in so-called provinces.

The Church in a number of States combined in one organization would constitute, not a province, but an exarchate. It is respectfully questioned whether the General Convention, in the present year of grace, had not better confine itself to the organization of provinces in individual States. When a Constantine arises to arrange the United States into thirteen organizations, it will be time to think about exarchates.

WILLIAM C. POPE.

THE SLAUGHTER OF ARMENIAN CHRISTIANS

To the Editor of The Living Church:

Since the last meeting of the General Convention the Christian world has been startled and appalled by the partially suppressed accounts of the fiendish massacres of fifteen thousand men, women, and children, in Armenia, upon no other account than because they were Christians.

Included in that number, or in addition to them, there were 300 women drawn up before the brutal Turkish soldiery and required to choose between giving up their lives on the spot or renouncing Jesus of Nazareth and embracing Mohammedanism. With the naked sword glittering over their heads they avowed their determination to die first, and were enrolled that hour in the noble army of martyrs.

While Europe is still ringing with their cries to their Christian brethren for assistance and deliverance, and these cries are reverberated to this Western continent, it must certainly appear to every member of the Catholic Church of Christ that a moral obligation rests upon our American branch of the Church to lift up her voice in protest against the unspeakable cruelty of this fiendish persecution of our brethren, and in sympathy with the slaughtered sheep of Christ's flock.

I would therefore earnestly suggest to the members of the General Convention the extreme appropriateness of adopting certain resolutions expressive of the mind of our American Church regarding these outrages against humanity.

A writer in *The Churchman*, a week or two ago, wrote a creditable article, "Relief for Armenia," on the duty of aiding our brethren with contributions of money. No doubt it would do much good and prevent much suffering. But the expression of the voice of our American Church would do even more good; it would strengthen the weak hands and confirm the feeble knees of generous spirits in the Church in England, etc., who are now trying to take action in this matter in spite of fossilized State policy, but find themselves handicapped by the wretched question of "expediency," which has often paralyzed many a generous emotion of duty in the history of the Church.

H. L. PHILLIPS.

UNDISGUISED NONSENSE

To the Editor of The Living Church:

The unveiling of the cross in the M. E. church at Fairbank, Ia., had no Romanism in it. It was undisguised nonsense. The cross was a wooden one covered over with bits of cardboard which were marked with the denominations of the current silver coins. These pieces of cardboard were untastened as some one in the congregation offered to give the amount on a particular piece. A clergyman to whom I told this suggested that the Methodists make a composite devil and then destroy it at so much per piece. The suggestion is a good one, and would probably net the congregation more than was realized at the "Uncovering of the cross" on "Old Peoples' Day" at the Fairbank M. E. church, which I am informed was $60. And that's all "Brother Kidder" meant by it. ARTHUR W. HIGBY.

Texarkana, Tex.

NEWSPAPER SERMON ASSOCIATION

To the Editor of The Living Church:

It seems a little strange that the editor of a religious paper, upon receipt of the outline of a plan devoted to the uplifting of mankind, should immediately select the weakest point in the armor of his co-laborer and make this the object of an editorial attack; that because something open to objection can be dug out of a work that has many evident signs of value, he should emphasize the weakest, and leave the meaning and purpose of the proposition unmentioned.

You have thus, in your issue of Aug. 24th, seen fit to treat the Newspaper Sermon Association for the serious offense of using the word "non-doctrinal" in describing the character of sermons it hopes to secure for the purpose of helping sweeten and spiritualize the lives of some ten or fifteen million newspaper readers who from choice or necessity are churchless.

We have secured the promised co-operation of about one-half the largest daily newspapers of the United States—a valuable accomplishment in itself—and in doing so it was necessary to describe the sort of material to be furnished for their columns, and as doctrinal has a very prevalent interpretation which is not altogether pleasant or conducive to popularity, we used its antithesis in a popular, not technical, sense, and in doing so annoyed your editor.

We are trying to furnish, without money, interesting spiritual reading for the great army of newspaper purchasers; trying to elevate one column of the Sunday press to a plane where the great men of the day will feel at liberty to give Christ to the world at its homes, not expecting to do great work in Christianizing mankind, but trusting to lift up and purify lives that are sordid with care and sin, trying in some small measure to prepare the ground for the reception of the divine seed. We need help, not contumely, and from all people, the representatives of the Church of Christ most.

I shall not attempt to argue whether sermons may be non-doctrinal and still of value and even Christianizing in their effect, though probably something might be said for even such an extraordinary statement, but I do feel that the Christian Church and its exponent, the Church paper, could better emphasize the good that is in an earnest movement of this sort, endorsed by many of the best men in the Episcopal Church, rather than make the misuse of a single word the basis of an attack. Is it not so?

WILLIAM E. HARMEN,
President of the Newspaper Sermon Association.

Boston.

The Living Church

Chicago, October 5, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Any one desiring to receive a copy of the weekly issue of THE LIVING CHURCH, for the five weeks, commencing Oct. 5th, containing a very full and accurate report of the proceedings of the General Convention, can do so by sending twenty-five cents, with his or her name and address.

A Convention Sermon

We have before us a sermon preached before the convention of Massachusetts by the Rev. Leighton Parks, D.D., and published at the request of a number of his hearers who think it "singularly helpful" and very valuable, "both by the truth presented and by the manner of its presentation." It is entitled "The Ceasing of the Controversy," and the author evidently believes that he has lifted up subjects about which there is at present a life and death controversy to such a high plane that voices of strife will grow still and men will cease to believe that anything about which they have been contending is of any vital importance. We agree with him so far as to be convinced that if the postulates of this discourse were correct, all contention over religious truth would become mere waste of words.

We have read this sermon with care, and have one thing to say in commendation of it. The amiable spirit which pervades it is beyond all praise. Certainly if it were possible to accept the writer's position or even to find it tolerable, the moderation and gentleness which characterizes its style would incline the reader to conviction, or at least lull to sleep his doubts and suspicions. It is hard to criticize severely one who speaks with such a voice. Yet this sermon was preached at a critical moment and in the arena of a conflict which has aroused the anxiety of the whole Church. It is published, we suppose, as an irenicon. We feel it necessary, therefore, to subject its courteous phrases to an analysis which may enable us to discover whether it does indeed supply the oil of peace which may justify us in acquiescing in "the ceasing of the controversy."

The opening paragraphs are devoted to an exposition of our Lord's twofold law of love. Love must proceed from heart, soul, and mind. Of this last these words are used: "To love God with the mind is to find delight in the knowledge of God. That is the noblest love of which the soul of man is capable." This love, therefore, presupposes knowledge. Knowledge of God must be assumed to be possible. The author considers that the study of nature is the chief source to which men look for a knowledge of God in order to develop their love. We had supposed that one of the chief results of the exclusive pursuit of natural science was to bring to light the mercilessness of nature, and to make it more and more difficult to conceive of God, viewed only from this side, as a God of love. Dr. Parks deprecates the fact that the critical study of the Scriptures is not welcomed as an equal means of gaining that knowledge of God through which our love of Him may be enhanced. But when the Holy Scriptures, and the history which they contain, are studied simply as nature is studied, as exhibiting certain phenomena in the natural plane, the result is much the same as in the study of natural science. As the one requires to be supplemented and balanced by the knowledge of God which divine revelation furnishes, so the other must be pursued with the ever-present consciousness that the Scriptures are *not* "like any other book," and that the history enshrined in them is a unique history. The literary and antiquarian questions with which "higher criticism" properly so-called deals, are legitimate enough and, without doubt, deeply interesting, but that that study has added one iota to our knowledge of "the character of God" or to the degree of love which devout students of the spiritual truths which the Scriptures were meant to convey have always derived from it, we entirely deny.

For ourselves we have not, and never have had, any of that "feeling of hopelessness" in the presence of critical claims or triumphs of which the writer speaks (on p. 17.) any more than we have felt bitterness towards the critics themselves. Being assured that criticism will not prove that the Holy Scriptures are not the "Word of God," or that "prophecy is after the event," or that "miracles cannot happen," or that the ethics of our Lord need revising, or that the facts asserted in the Creed are not historical, or that Christ never founded His Church to be "the pillar and ground of the truth," we are able to take a reasonable interest in the researches of the critics, and to believe that whatever "results" they may succeed in establishing will contribute to confirm the truth already in possession of the Church. That they have a mission towards the Christian Revelation parallel to that of our Lord to Judaism is an assumption which we regard as little short of blasphemous. As to the relation of the ordinary unlearned Christian to the progress of criticism, we think he will do well to avoid "unripe fruit." Our salvation is not left dependent on the results of criticism, ripe or unripe.

But the important part of this sermon is that which the author regards as constructive. He is aware that the position which he has been elucidating is "somewhat vague." "What becomes of authoritative statements of the truth under this process? What becomes of the unity of the Faith?" These are indeed the questions to be answered. Let us see how far we can grasp the preacher's solution.

There is on page 19 an uncommonly clear view of the present condition of things in the religious world with which the author is familiar, and its inevitable tendencies: anarchy on the one hand, the Papacy on the other. Surely nothing can avail amid such conditions but that which is clear, strong, and positive.

It is from this point a feeling of blank disappointment comes over the mind. In what follows we can find no steadfast rock on which to plant the feet. A distinction is drawn between faith and opinion. This in itself is a necessary distinction and recognized by all theologians. There is a domain of necessary faith, and there is a larger field in which opinion is free. The question is as to the limits of these two, and on this the whole controversy hinges. Here we soon discover that the author, unless we do him great injustice, so widens the realm of opinion that that of faith becomes almost, if not quite, inappreciable. He indicates that the work of a "holy council" is to form individual "opinion." We hold on the contrary, that that work is (in the case of those councils recognized as ecumenical) to state clearly and without error no "opinions," but the Faith itself.

His statement of the office of councils prepares us for the preacher's estimate of the Creeds. We quite agree with him that they are more than a statement of historical facts, viz.; "A statement of living truths." But to say that "opinions may lawfully differ as to their meaning," is to say that nothing, after all, is settled. What becomes of a "truth" that has no settled meaning? To say that opinions may differ as to the meaning of "living truths" seems to be the same thing as saying that opinions may differ as to what the "living truths" are. If that be the case, what is the use of statements?

We have heard much in recent times of a distinction between "facts" and "theories" in connection with religion, and that we are to accept the fact but not insist on the theory. But as we proceed with the perusal of this discourse, a little further on (p. 23) we find the preacher deprecating "undue emphasis upon identity of opinion in theory or fact." Let us apply this to the Creeds. It is not denied that they profess to state a series of facts, but we must not lay undue emphasis upon them. There are those who do not believe it to be a "fact" that Christ was "born of the Virgin Mary" or that He actually "rose from the dead" the third day. We must not, then, "emphasize" these statements, but look for the "spiritual reality" of which the letter is only a sign. What this "spiritual reality" is, however, is a matter about which opinions may differ. It comes under the head of "theory" and neither must we emphasize that unduly. No wonder that, under this view of things, it may be said of the Creeds: "The Rationalist accepts them, the Traditionalist rests in them, the Mystic spiritualizes them." So far from seeing in this general "acceptance" a proof of the power residing in the Creeds as the preacher does, it seems to us a proof that they have been stripped of power. By the process indicated they are rendered mere inarticulate sounds proceeding from sources unknown and inaccessible, dim shadows of indeterminate objects, or, at best, mystic poems in which men have endeavored to enshrine, in terms derived from a half legendary history, their impotent thoughts and guesses of divine things.

When the preacher asks, after leaving both the letter and spirit of the Creeds in this indeterminate position, "How does God keep order?" and how the Church is, on such a basis, to continue in existence and make its organization effective, we naturally look with interest for his reply. He passes lightly over the case of those whose opinions seem to conflict with the letter of the formulary which the Church has ordained. To put it plainly, those who deny the truth of the facts asserted in the Creed, as matter of actual history, though they constantly assert in words, "I believe" them, are to be mildly dealt with. We must not emphasize the letter. The question which the preacher thinks alone worth considering is this: "*Are they in conflict with the faith which that letter enshrines?*" In that case he thinks discipline may indeed be called for.

This brings us to a stand. We cannot follow the process of the writer's mind. What is the faith the letter enshrines, the "spiritual reality" of which the letter is only a symbol? Who is to answer this question? Have we not been told that this is matter of opinion? "Opinions," it is said (p. 22), "may differ as to their meaning," the meaning, that is, of the living truths of which the Creeds are a statement. Again, the subject matter having been classified as "fact" and "theory," it is said (on p. 23) that to lay undue emphasis on either is a sign of the decay of faith. On the author's own showing, therefore, we fail to see how discipline could ever be justified.

The illustration of the philosopher and the plowboy, equally devout, but differing immeasurably in intellectual apprehension, does not seem to us particularly relevant. In the first place, the difference between these two is probably not of the kind implied. Many an observant pastor of long experience among a rustic and untaught population can testify that the real advantage is often on the side of the plowboy, so far as a clear apprehension of spiritual things is concerned. In the second place, the devout plowboy takes the words of the Creed upon his lips with humble submission to the Church. He receives with implicit faith all that he can apprehend of her teachings. He does not even wait till he can fully "appreciate" them.

Yet there is a real harmony between his ideas of God thus obtained, rudimentary as they may be, and all that is true in the larger conceptions of the philosopher, as there is harmony between the elementary processes of arithmetic and the results of higher mathematics. There is no question here of different theories or opinions. Whatever may be true of the philosopher, the humbler Christian does not intend to have opinions, he simply strives to apprehend the truth which he is taught by an authority to which he bows in undoubting confidence.

But the differences for which this contrast of philosopher and plowboy are supposed to stand have no such harmony. They are not simply differences in the degree of knowledge of divine things. On the part of those whose position shows divergence from the uniform and unchanged teachings of the Christian centuries there is no such attitude of submission to a revelation from without. The explanations and expositions of the Church are classed with those of individuals as mere matters of opinion. The larger light is not sought from deeper search into the mind of that great embodiment of truth and grace, the Holy Catholic Church of Christ. It is from the sphere of nature, and by the natural reason, refusing to be limited by any divine facts outside of nature, that the new system is to be built up. The Creeds are to be interpreted by the ever-changing lights of natural religion and philosophic thought, and when its statements of fact refuse to be thus dealt with, they may be rejected, or at least must not be "emphasized," otherwise we are slaves to "the letter." Christianity is thus brought upon the same level with other great religions of the world. It is greater than any other, of course, but it is the same in kind. All are alike natural, or, as perhaps some may choose rather to say, all are alike "supernatural."

It would be vain to pretend that we see any ground of reconciliation between that view of religion which this sermon implies and the position of this Church as a part of the one Holy Catholic and Apostolic Church, as that position is exhibited in the Prayer Book, declared in the Creeds, and vindicated in the history of the Christian religion. There is no rest for the soul in a view of things which involves a doubt of the literal truth of the Creeds, and, while it refers us to "spiritual realities" of which the letter is the outward and visible sign, warns us that opinions may lawfully differ as to what those realities are, since they belong to the realm of "opinion" or of "theory" only.

The word "truth" is often used in this sermon and we are told that we must "lay hold of it and identify ourselves with it." But every criterion of truth is undermined, and the plain man, for whom Christ died, is left to grope after it as best he may, and, perchance, to ask despairingly, "What is truth?"

IN our list of Deputies to the General Convention of 1895, the missionary jurisdictions of New Mexico and Arizona were overlooked. From the former the deputies are the Rev. W. L. Githens and Ex-Governor L. Bradford Prince; from the latter, the Rev. Edward W. Meany and the Hon. J. J. Hawkins.

THE victories of the Germans over the French in the war of 1870 have recently been celebrated with great enthusiasm in Berlin and elsewhere throughout the German empire. Throughout these festivities it is noticeable that the greatest care has been taken to avoid wounding the susceptibilities of France. Another pleasing feature of the occasion is the deep religious spirit manifested by those who have had the direction of affairs. The young emperor seems to be, in this respect, the true successor of his father and grandfather. On the anniversary of the bombardment of Strasburg, forty thousand troops were assembled on the Templehof Field where a great choral service was held. The Emperor made an address in which he expressed the hope that the day would be the starting point for respect for the law and the fostering of religion, and exhorted the army to pay heed to the exhortations of the chaplains. A striking feature of the scene was the field altar surmounted by a crucifix surrounded by tapers. The religion of the Emperor is, of course, Lutheran, but in the original seat of Protestantism these accessories of ancient Christian worship are not felt to be inconsistent with the most intense opposition to the Roman Church.

THERE is one form of property which some of the English bishops of the present day would be glad to dispense with. Its alienation would in many cases be an advantage rather than an injury to the Church. We refer to the great parks and palaces or castles attached to some of the sees. The death of the Bishop of Winchester has drawn attention to the case of Farnham Castle. The cost of keeping up such an estate is so great that the revenues of the see are largely swallowed up, and it becomes necessary that the bishop should be chosen with reference to his private income rather than his special fitness for the work. The large incomes of English bishops are often held up for reprobation by the enemies of the Church. But a new light is shed upon the matter when it is seen that as an accidental adjunct of his office, a bishop is obliged to assume the trusteeship of a cumbersome piece of property of no manner of use in his work, and which consumes the lion's share of all his revenues. Nor has he any option in the matter. More than once the attempt has been made in individual cases to shake off such an incubus. But the powers that be have not consented. Of Farnham Castle, *The Family Churchman* says it is a house which no modern bishop in his senses would wish to inhabit. Bishop Thorold always fretted under this incongruous burden. It would be a fair arrangement to allow such property to be applied to the augmentation of poor livings and the support of starving curates.

THE recent outrages against the missionaries in China, and the lying reports sent out by the Chinese, making the basest charges against the missionaries and their converts, must engage the serious attention of statesmen throughout the world. This is not so much on account of the religious interests involved, as because these occurrences go to prove that the late war has taught nothing to the Chinese. They have not learned yet that their only salvation is to admit the methods of Western nations, and to bring their country into line with the general progress of the world. On the contrary, their hatred of foreigners is more intense than ever, and to them the missionary is pre-eminently the representative of foreign ideas. There is no doubt that the massacres have been instigated by the gentry or literary class, with the connivance of the officials. It seems more and more certain that the only salvation for China is through a firm protectorate established by Western powers and possibly by a partition of the unwieldly empire among the chief European nations. That Russia will soon exert a controlling influence in the northern division seems beyond a doubt. When we look at the interests of the Christian religion, it cannot but appear an abnormal position of things that its presence in Chinese cities should depend upon the proximity of foreign gunboats. Yet such is the unwelcome fact. But for the fear of vengeance, we suppose that it would not be long before every missionary would be murdered, and every mission post destroyed.

THREE different waiters at a Southern hotel asked a little prim, precise Harvard professor at dinner, in quick succession, if he would have soup. A little annoyed, he said to the last waiter who asked, "Is it compulsory!" "No, sah," answered our friend and brother, "no, sah. I think it am mock turtle."———An odd circumstance happened once at Winchester. As Dr. Wilson was one Sunday morning going through the streets toward the cathedral, he heard a woman cry: "Mackerel! All alive, all alive, O!" And on his arrival at the church he began the services as follows: "When the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive, alive, O!" These last words the Doctor proclaimed aloud, in the true tone of the fisherwoman, to the great surprise of the congregation. But the good Doctor was so studious and absent that he knew not what he had done.———A writer in *The Southern Churchman* says: "The worsq blunder any printer ever made out of my writing was the following: I said, 'The natives used to bring their *bowls* and get them filled with the juice of the milk tree.' The compositor printed it, 'Bring their *bowels* and get them filled. Behold how great a difference one little vowel mak eth."———On the show boards of one of our cities was posted, "Take B—'s Pills;" underneath was a placard, "Buy your gravestones of W. F—d."——— Mrs. Alexander, wife of the Bishop of Derry, is lying in a critical condition of illness at the palace, Londonderry. She is the author of one hymn that has served to make her famous: "There is a green hill far away," and it is said that the popularity of this work, having the effect of bringing her husband into notice, obtained for him his elevation to an Irish deanery. He was made Bishop in 1867.

Five-Minute Talks

BY CLINTON LOCKE

XXXII

The feast of St. Michael and All Angels' is with us now, and it is the right time to talk a little about the holy angels. Even if we did not find a word in Scripture about intelligent beings between God and man, our own reason would lead us to conclude that there were such beings. As we look from ourselves down the line we see a wonderful succession of living creatures, decreasing gradually in intelligence, until a simple cell of life is reached, and we would reason from that, that also upward, in an ever-increasing mental and spiritual expansion, must rise the chain of glorious existences toward the unapproachable majesty of God. The Christian doctrine of evolution has brought out a more magnificent conception of the whole universe of God than was ever before imagined.

But wholly apart from logical conclusions, we believers in the revealed Word of God find stated there, in the clearest and most distinct terms, not only the existence of angels, but revelations as to their nature, their functions, their connection with us. We must not conclude that because they have appeared in human form to men that therefore they were once men. They are obliged to take that form when visible to us, because any other form is repulsive and would only shock us. Two or three times in Scripture spiritual beings are described to us with animal parts, head of an ox, six wings, eyes within and without, and we can make nothing of such descriptions. Angels have their own form, but we do not know what it is, nor could our mortal eyes probably bear to look upon it.

It is very absurd to have children sing "I want to be an angel," for we men want to be raised from the dead with the spiritual body which belongs to glorified humanity, and in the next world we want to be glorified men and women. Our dear Lord did not "take on Himself the nature of angels," but the nature of men, and we are His brethren, and we want to be, as Scripture says, "like Him."

And now let us see what the Holy Scriptures tell us about angels. I will not give texts, for they would take up too much room, but I will try not to state anything for which there is not Scripture warrant. While angels are not men, the difference between them and us is not one of kind, but one of degree. They are not hampered with flesh as we are, but they possess the same attributes that we do, truth, faith, love, etc. As they are created beings their nature is finite, and therefore subject to temptation, and it is distinctly told us that angels have fallen before temptation, have "left their first estate" and are now "angels of the devil." Nothing is told us as to how they fell, and all the common notions about that, and much else about angels, come from Milton's "Paradise Lost," a book that has greatly confused and corrupted our ideas of the whole unseen world. You must take care to separate between its imaginings and the guarded statements of Scripture. Not much is said in the Bible about the office of the angels in the heavenly world. It seems to be one of perpetual adoration and praise of God, and painters have loved to picture their glorious ranks, white wings waving, and beautiful faces aglow with reverence. It is all right to think of

the great angelic company in this way, but remember it is imagination, not doctrine.

Very clear statements are made in Scripture regarding the connection of angels with nature, not the manner of the connection is told us, but the simple fact. We read of an angel who has power over fire, and of others who hold the winds of the earth. An angel's descent caused the earthquake at our Lord's tomb; an angel smites Herod and annihilates the armies of Assyria, and one was seen by David with outstretched hands poised over Jerusalem, ready to send in the plague, if so commanded. The rabbis carried this idea to the most absurd lengths, and taught that every disease had its angel, but I have stated only the words of the Bible about the link between the spirits of the air and the world of nature. It is in the connection of angels with men that we are chiefly interested, and both Old and New Testaments have much to say about that. Often did they guide Abraham and Jacob and Lot and other patriarchs, and you will remember how the eyes of Elisha's servant were opened so that he saw a whole array of them camping around the little town where his master dwelt. They announced the birth of Christ; when He was hungry after His temptation they came and gave Him food. and they did the same in the garden at the agony. They told men of His resurrection and ascension. It is expressly said that angels are all "ministering spirits sent forth from God to do service for us who are heirs of salvation," and from these words and from our Lord's own statement, that the angels of children stand very near God's throne, it has always been a pious belief in the Church that every person has his own guardian spirit. The Church of Rome makes this a doctrine, our Church does not, but she thoroughly allows the belief, and it has been and is held by her most spiritually minded children. Our Church teaches in the collect for All Angels' Day that angels "succor and defend us on earth," and in the *Sanctus*, when we say at every Communion, "with angels and archangels and all the glorious company of heaven we laud and magnify Thy glorious name," she teaches us that a great company of spirits invisible is present and worshiping with us. When we are penitent, angels rejoice over us, and when we die, angels carry us, as they carried Lazarus, into Paradise. Angels also are to take a great part in the judgment. We are forbidden expressly to worship them, but we ought to think much about them and bless God for their aid and sympathy. Men may desert us, but Christ and the angels never will.

Personal Mention

The Rev. A. E. Beeman who has been in charge of Grace church, Charleston, S. C., for several months, has returned. Present address, Farmington, Conn.

The Rev. Edward Warren has accepted the rectorship of St. Alban's parish, West Superior, Wis., and should be addressed accordingly.

The address of the Very Rev. C. H. B. Turner is 348 Poplar st., Memphis, Tenn.

The Rev. Geo. H. Ward should be addressed at Crescent City, Fla., where he has been for the last ten years.

The Rev. John Elliott Wood, of Louisville, Ky., has accepted the rectorship of Grace church, Elmira, Central N. Y., and will take charge Oct. 6th.

The address of the Rev. B. A. Rogers is 609 Elgin ave., Houston, Tex.

The address of the Rev. Isaac Van Winkle is No. 270 West 93rd st., New York City.

The postal address of the Rev. H. C. Shaw is changed from lock box 66, Oklahoma City, O. T., to lock box 30, Lehigh, Ind. Ter.

The address of the Rev. Joseph Hooper is changed from Durham Centre to Durham, Conn.

The Rev. William Copley Winslow has returned from Jefferson, N. H., to 525 Beacon st., Boston, but letters to the Egypt Exploration Fund should be sent to 15 Blagden st., Boston.

The address of the Rev. Elliot White is changed to 306 South 9th st., Newark, N. J.

The Rev. John Trappall Matthews sailed for Europe on the steamship "Rhyland" Sept. 28th.

The Very Rev. Dean J. E. Sulger, having resigned St. Matthew's pro-cathedral, Laramie, Wyo., has accepted a call to become rector of Trinity church, Atchison, Kas. He enters on his work there Oct. 1st. Address accordingly.

The Rev. W. G. Blossom has taken up his residence with the Rev. J. A. Carr at Wausaw, Wis., and will work the missions Merrill, Tomahawk, and Mossinee. He may be addressed at 312 McClellan st., Wausaw, Wis.

The Rev. William N. Irish has, in consequence of advanced age, resigned the charge of St. John's church, Essex, N. Y. His address is No. 51 Eagle st., Utica, N. Y.

Ordinations

On Sunday, Sept. 22nd, the Bishop of Milwaukee held an ordination to the priesthood at his cathedral, when the following deacons were advanced: The Rev. Messrs. John T. Matthews, Frank H. Barton, Francis M. Banfil, Edward M. Skagen, and James A. McCausland. The candidates were presented by the Rev. Fayette Durlin, D.D., the Rev. Jos. Moran, Jr., and the Rev. George W. Lamb. Dr. Durlin was the preacher. Mr. Matthews is missionary at Evansville, Mr. Barton at Monroe, Mr. Skagen at Jefferson, Mr. McCausland temporarily at St. Luke's, Milwaukee, and Mr. Banfil will be assistant at St. Stephen's, Providence, R. I.

At Trinity cathedral, Cleveland, on the 15th Sunday after Trinity, the Rev. Ernest Judson Craft was advanced to the order of the priesthood. The candidate was presented by Archdeacon Brown, and an able sermon was preached on the doctrine of Holy Orders by the Rev. E. W. Worthington. Mr. Craft came into the Church from the ministry of the Congregationalists.

On Sunday, Sept. 15th, Bishop Cheshire admitted to the diaconate in the pro-cathedral of the Good Shepherd, Raleigh, N. C., Mr. John H. Griffith, Jr. The candidate was presented by the Rev. A. B. Hunter, and the ordination sermon was preached by the Bishop. Mr. Griffith is from Richmond, Va., and was graduated from the Theological Seminary of Virginia, at Alexandria. He will take charge of St. Mark's, Mecklenburg Co.

At Christ church, Dayton, S. Ohio, Sunday, Sept. 22nd, Mr. Joseph P. Cleal and Mr. Wright were admitted to the order of deacons by Bishop Vincent. The Rev. T. S. Robjent preached the sermon. The candidates were presented by the Rev. Dwight S. Marfield and the Rev. R. R. Graham. Mr. Cleal enters the permanent diaconate.

Official

THE 5th Triennial American Church Sunday School Institute will be held during the meeting of the General Convention in Minneapolis and St. Paul as follows: In Minneapolis, at St. Mark's church, Monday and Tuesday, Oct. 7th and 8th; in St. Paul, at Christ church, Wednesday evening, Oct. 9th, at 8 o'clock.

THE Young Ladies' Guild of St. Barnabas' Episcopal mission of Dennison, Tuscarawas Co., Ohio, will give an apron social the last week of November, and desires the united effort of every other society to assist in making this a success by donating an apron or any salable article for the benefit of the mission.

Miss MARY LYLE, Pres.
Miss VIOLA CARNAHAN, Sec.

THE 33rd annual public business meeting of the Evangelical Educational Society will be held in the parish house of St. Mark's church, Minneapolis, Thursday evening, Oct. 17th, at 8 o'clock. The 33rd anniversary of the Society will be held at St. Mark's church on Sunday evening, Oct. 20th, at 7:30 o'clock. Addresses will be made by Bishops Whitaker, Brooks, Hare, and Dudley. A collection will be taken up, to be divided equally between the work among the Indians, the colored, and in Oklahoma.

Died

GRIFFIN.—Alfred Peabody, infant son of the Rev. Alfred Wilson and Sara John Griffin, fell asleep Sept. 21st. Burial in the cemetery at Baraboo, Wis.

SHEARS.—Fell asleep, on the 15th of August, at Rhinebeck-on-the-Hudson, Priscilla C., daughter of the late Rev. Alonzo G. Shears, of New Haven, Conn.

Obituary

IN MEMORIAM

At a meeting of the vestry of St. Mark's church, Evanston, Ill., held on the 22nd of September, 1895, the following resolutions were unanimously adopted:

Whereas, It has pleased Almighty God in His wise providence to take from our midst Charles Comstock, our senior warden,

Resolved, That we place upon our records the following memorial of his usefulness and work in the parish he loved so well:

Charles Comstock, senior warden of St. Mark's church, Evanston, Ill., entered into rest Thursday, Sept. 5th, 1895, in the 82nd year of his age. Mr. Comstock's name heads the list of those who made application to the late Bishop Whitehouse, under date of Dec. 12th, 1863, for permission to organize St. Mark's parish. The following clause in said application showed his true faith in that early day: "We think a parish of ten or twelve communicants at the commencement could be organized in this place, with a prospect of growth and usefulness."

Charles Comstock was elected its first senior warden April 20th, 1864, and held this office continuously until the day of his death. The last time he attended Divine Service was on St. Mark's Day, 1895, at the consecration of the new and architecturally beautiful St. Mark's church. He lived to see a parish of over four hundred communicants, the consecration of a churchly and stately edifice, with a seating capacity of six hundred, consecrated through his own generous liberality, and that of the parishioners who felt it their duty and pleasure to follow the example and precept of their senior warden. Charles Comstock's faith and belief of 1864, of "a prospect of growth and usefulness," had become a living and glorious reality in 1895.

"O may Thy soldiers, faithful, true, and bold,
Fight as the saints, who nobly fought of old,
And win with them the victors' crown of gold."

Resolved, That these resolutions and memorial be spread upon the minutes of the vestry, and that copies of the same be sent to his family, and also published in *The Churchman* and THE LIVING CHURCH.

ARTHUR W. LITTLE, rector,
W. B. BOGERT, clerk of vestry.

Church and Parish

WANTED—A wheel chair to give a cripple child. Address, MRS. S. G. TAYLOR (Secretary Maurice Porter Hospital), 610 E. Division st., Chicago.

AN English lady of refinement desires a position as governess in a family to young children, or companion to a lady. Understands housekeeping and sewing. Excellent references. Address, M. R., 222 Juneau ave., Milwaukee, Wis.

FOR SALE.—Two manual pipe organ. Used about four years. First-class instrument; handsome case; cost $2,000. Will sell for $900. Apply to the Rev. W. N. WEBBE, Lyons, N. Y.

WANTED.—An assistant minister, young and unmarried. Qualifications: devotion to parochial work, and sympathy with an attempt to represent the inclusive, humane, and municipal character of the Church. CHARLES FERGUSON, Cohasset, Mass.

STRANGERS and invalids desiring to winter in Florida can have advice and instruction. Address, THE GUILD OF THE STRANGER, St. Barnabas' church, De Land, Fla.

WANTED.—Organist and choirmaster desires position in parish having large vested choir. Twelve years' successful experience. Devout Churchman. Communicant. Pupil of Alex Guilmant, and graduate of the New England Conservatory, Boston, Mass. Good references. Moderate salary. Address, CANTATA, THE LIVING CHURCH.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

LEFFINGWELL GENEALOGY.—I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B. Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH. C. W. LEFFINGWELL.

"BOB INGERSOLL ANSWERED"

BY JUDGE SIDNEY THOMAS

This popular lecture has received the highest encomiums from Press, Pulpit, and Bar. It is a timely, patriotic, elequent, and pathetic defense of the Old Book, and at the same time a scholarly, logical, humorous, caustic, and popular, rather than dogmatic, reply to the Prince of Infidels. Lecture committees, societies, and colleges desiring a first-class entertainment designed to interest a miscellaneous audience, can address for particulars SIDNEY THOMAS, Chicago, Ill., or Redpath Lyceum Bureau, 1536 Monadnock Block.

RECTOR AND VESTRY

The debate and findings of the Standing Committee of the diocese of Alabama in the case of Rector vs. Vestry of St. John's church, Mobile, together with the Bishop's decision in the case, are ready for delivery.

There arose last year in the parish named a dispute between the rector and the vestry as to who had control of the Church organ; the vestry contending that at all other times than during the actual progress of divine service they possessed authority to say who should and who should not use the organ, the rector contending that at no time did the organ pass from under his control.

Inasmuch as this question involved the larger question of control of all Church property the Bishop called in the Standing Committee to counsel with him. After some very lengthy debates the Standing Committee found itself unable to agree, the three clerical members casting their vote for the rector and the three lay members for the vestry. Thereupon the whole mass of testimony was laid before the Bishop and he gave judgment in favor of the rector.

By order of the Council the full proceedings were ordered to be published and the pamphlet to be sold at twenty-five cents. It now appears in clear, readable type, on good paper, and in eighty-three pages gives information not elsewhere obtainable by the bulk of Churchmen. Many cognate subjects are incidentally discussed, such as: The Rector as a Member of the Vestry; The Position of a Vestry—Secular and Religious Functions; Liability of the Vestry; The Vestry and the Parish Income; Derivation of the Power of the Vestry; The Organ as Movable and Personal Property; Ecclesiastical Law and Civil Law.

The Bishop said of it to the Council that he knew of no single source, certainly no one book, from which could be obtained an equal amount of information concerning the matters covered by the controversy. Both sides are fully argued, while the decision of the Bishop is a remarkable document. It is rarely the case in similar publications that we get the argument on both sides in connection with the decision; this feature adds greatly to the value of this pamphlet. It is sold for 25 cents for a single copy, or five copies for $1. Address, REV. J. L. TUCKER, D.D., Pres. Standing Committee, Mobile, Ala. Do not send postage stamps.

The Living Church

55 Dearborn St., Chicago

SUBSCRIPTION.—$2.00 a year, if paid in advance. To the clergy, $1.00.

NOTICES.—Notices of Death free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter three cents a word, prepaid.

DISPLAY ADVERTISING.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position. Liberal discounts for continued insertions.

The Editor's Table

Kalendar, October, 1895

6.	17th Sunday after Trinity.	Green.
13.	18th " " "	Green.
18.	ST. LUKE, Evangelist.	Red.
20.	19th Sunday after Trinity.	Green.
27.	20th " " " (Red at Evensong).	Green.
28.	SS. SIMON AND JUDE.	Red.

"One of our clergy," says *The Pacific Churchman*, "has received so forcible a reminder of the text, 'In season and out of season,' that he will not forget it. While visiting a lumber camp in the mountains, he was noticed by the workmen who approached their superintendent and inquired, 'Is not your friend some kind of a preacher?' Being answered that he was, they asked if he would not preach them a sermon in their dance hall. 'I will ask him,' was the superintendent's reply. The clergyman's answer to the men was that he could not remain over Sunday, but, having recently returned from visiting the wonders of Alaska, he would address them on Thursday evening in their hall, and tell them great stories of the wonderful glaciers, fisheries, and ice mountains of Alaska. The superintendent took the offer to the men, and their spokesman promptly replied: 'Well, boss, tell your preacher friend that we poor fellows up here in the woods are far away from churches, but we get the papers, and have read about Alaska, and what we want is to hear something, if he can tell us, about the Kingdom of Heaven.' 'Feeling keenly rebuked,' says the narrator, 'I preached the Gospel to a full hall on the evening specified, and after service had seven Baptisms, and at several subsequent services much interest was evoked, and a strong desire expressed for the continuance of a weekly service.' At the same place twenty-five children were presented for Baptism to the same clergyman."

Book Notices

Thomas Boobig. A complete enough account of his life and singular disappearance Narration of his scribe, Luther Marshall. Boston: Lee & Shepard. Price, cloth, $1.50.

A story of wonderful growth and development, depicting the incidents, accidents, etc., in the life of one who, from a shy and delicate lad, grew to such proportions and so rapidly that his parents were puzzled to know what to do with him; and for a long time he did not know what to do with himself or what would become of him. However, he got along very well. Soon after his twenty-first birthday he disappeared suddenly while engaged in an extraordinary work. He was very tall, handsome, and still growing. The story is well told and is not without humor.

Abraham Lincoln. Tributes from His Associates, Reminiscences of Soldiers, Statesmen, and Citizens. With introduction by the Rev. Wm. H. Ward, D. D. New York: Thos. Y. Crowell & Co. Price, 12 mo. cloth, with portrait, gilt top, $1.25; paper, 50 cents.

These contributions first appeared in the "Lincoln Number" of *The Independent* of April 4th, 1895. They exhibit a many-sided view of the "savior of his country" from the pens of his friends and admirers. The book will be welcome to those who love to contemplate Lincoln's greatness, especially to those who have known him personally or who have fought under him either in the military or political field. Its value as a contribution to history is necessarily slight. We do not go to eulogistic contributions for the formation of historical judgments. Yet there are many incidents given which have not been published elsewhere. The volume is neatly gotten up.

The Baptism with the Holy Spirit. By R. A. Torrey. New York, Chicago, and Toronto: Fleming H. Revell Co. 1895.

Our author says that "the Baptism with the Holy Spirit is a definite experience of which one may know whether he has received it or not." If we were permitted to add that he knows this through faith in the Sacrament of Baptism which he has received, we could agree. But he goes on to say that "the Baptism with the Holy Spirit is a work separate and distinct from His regenerating work." We conclude, therefore, that our author is possessed with the confusion of thought so common among Dissenters which identifies conversion with regeneration and treats the Baptism of the Spirit as equivalent to sanctification. The book is written earnestly, but cannot be regarded as of any especial value.

Qualifications for Ministerial Power. The Carew Lectures for 1895, Hartford Theological Seminary. By Chas. Cuthbert Hall, D. D. Hartford, Conn.: Hartford Seminary Press. 1895. Price, $1.50.

We have no doubt that these lectures received the hearty approval of those to whom they were originally addressed. They are thoughtful and express the results of considerable experience. The style also is clear and attractive. But we cannot commend them to our own candidates for Holy Orders. Their point of view is alien, and Dr. Hall appears to have little or no understanding of the vocation of a priest of the Church of God. There is much about the changed conditions of modern life, the evolution of Christianity, and the Church of the future. The problem of preaching the Faith once delivered and of dispensing the mysteries of grace most effectually receives inadequate attention.

Philip Mac Gregor. By Wm. Wilberforce Newton. Hartford, Conn: The Student Publishing Co.

We are not deeply impressed with this book. The portrayal of character seems superficial and there is a puppet-like conventionality about the various personalities, after the fashion of the old "morality" plays. The studies are superficial and hardly get down to the deeper springs of thought and action. Withal the writer never forgets that he is a clergyman, and gives us a considerable amount of more or less meritorious sermonizing. We cannot say that the conversion of Mac Gregor from the error of his ways is quite satisfactorily accounted for, unless we read a good deal between the lines. But at any rate he is converted, and dies in time to save him from future aberrations incident to the "unreliable streak" in his nature. This word "unreliable," by the way, used to be under the ban in the department of English literature at Harvard College, before the university adopted the modern advanced methods, the results of which have been ventilated in the *Harvard Graduates' Magazine*. It remains to say that all the villains of the piece, male and female, are killed off in the most exemplary, not to say sensational, manner, and the purer characters are left to form new combinations in a clear field.

Sonya Kovalevsky. Her Recollections of Childhood. Translated from the Russian by Isabel F. Hapgood. With a Biography by Anna Carlotta Leffler, translated from the Swedish by A. M. Clive Bayley. New York: The Century Co. Pp. 318. Price. $1.75.

Why this sad and sombre story of a morbid life should have been given to the world is a mystery. Why it should be heralded as one of the most important books of the year is a still stranger thing. The whole range of literature hardly includes anything less lovely or more repulsive than the pictures of European life which it furnishes. Sonya's sunless childhood, her cold-blooded, fictitious marriage, her dreary years of toil in the universities, her brilliant but barren scientific accomplishments, her awakening to an intense craving for human love and sympathy, her numerous and very objectionable love affairs, and finally her lonely death of a broken heart, form as dismal and profitless a narrative as we have ever read. Great as her mathematical ability undoubtedly was, we do not see why the story of this weak and erring woman's life should be thrust upon the world. We should have supposed that any who loved her would have felt that silence is golden. Nor should we have expected them to describe their heroine with almost brutal frankness as inordinately ambitious, introspective, exacting in love and friendship, given to gross misstatements, restless, ill-balanced, making life unbearable for all who lived with her, emancipated from all social and moral restraints. No doubt the reason why a certain class of people are endeavoring to make this book one of the fads of the day is to be found in that word "emancipated." The "new women" wish to claim this person as a shining example of their principles and use her biography to propagate their wild schemes. They are quite welcome to her, so far as we are concerned.

"THE House of Bishops" is the title of a neat brochure containing portraits of all the members of the House of Bishops. The booklet has been prepared by Laura Grover Smith, and will doubtless be on sale at the General Convention, in connection with which its publication at the present time will be of special interest.

Magazines and Reviews

The Portfolio of September brought us a rare monogram on Dutch Etchers of the seventeenth century, by Laurence Binyon, of the department of Prints and Drawings, British Museum. Four full-page etchings are given, from Paul Potter, A. Van Ostade, L. Backhuysen, and A. Van de Velde. The illustrations in the text are very numerous and very fine. [New York: Macmillan & Co.]

In *Scribner's Magazine* much of Robert Louis Stevenson's best work appeared for the first time, and it is therefore appropriate that the first account of his home life at Vailima, written by a member of his household—his stepson and coworker, Lloyd Osbourne—should appear in *Scribner's* pages. Mr. Osbourne's account, in the October number, of the home which Stevenson created, of his extraordinary influence throughout Samoa, and the interesting household of Samoan servants and dependents which he built up around him, is most picturesque and entertaining. This issue also contains the first adequate account that has been published of the University of Chicago. Its author, Robert Herrick, is one of the faculty. Having been a Harvard man, he is able to contrast the oldest and the youngest university. Another paper of unusual personal interest is George W. Smalley's estimate of Mr. Huxley. For many years they were neighbors in London, and Mr. Smalley was a participant in the social life of the Huxley household that brought together many of the most eminent men in England. President Andrew's history in this installment deals with many of the exciting episodes of the administration of President Arthur. Robert Grant's paper is a description of "The Case of Woman." With his keen discernment and facility in social satire, Mr. Grant shows exactly how much is real and how much imaginary in all the talk about the "new woman." H. C. Bunner's account of "American Posters, Past and Present," is full of the witty touches that one expects in his writings, and moreover is a very adequate account of what America has done from the days of the old "Before and After" poster to the modern highly colored and rather eccentric exhibition of the art. Professor N. S. Shaler has a short article on "Domesticated Birds," giving an account of the development of turkeys, chickens, pigeons, etc., from their wild state to the present day, with many illustrations.

The October number of *Harper's Magazine* opens with a handsomely illustrated paper by Edwin Lord Weeks on the troublous phase of life in modern India, indicated by its title, "Hindoo and Moslem." "At the Sign of the Balsam Bough," by the Rev. Dr. Henry van Dyke, recounts the delights of camping along the banks of salmon streams in the pine woods of Canada. Illustrations by Charles Broughton add to its attractions. The British royal family is never so much at home elsewhere as it is in the Scottish estate, Balmoral, purchased by the late Prince Consort, and greatly beautified by the Queen. The royal pleasures at Balmoral, are described under the title, "Queen Victoria's Highland Home," with illustrations by Joseph Pennell. In an article on "The Gift of Story-telling," Brander Matthews maintains that the possession of talent in one direction by no means implies ability in another. He asserts that, on the contrary, some of the most successful artists, musicians, actors, and writers of fiction, have been veritable dunces outside their particular calling, and that this is the rule rather than the exception. An important paper, "The Future in Relation to American Naval Power," is contributed by Captain A. T. Mahan, U. S. N., who advocates the maintenance of a strong navy, not only for national defense, but for the promotion of the interests of the United States in the international complications which are certain to arise in the near future through the growing importance of China and Japan, and the approaching absorption of all the unclaimed islands of the sea by the great powers of the world. Charles Dudley Warner, in the "Editor's Study," writes entertainingly of the progress of civilization in England. Mr. Warner's first poem also appears in this number. It is a sonnet called "Bookra."

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THOMAS WHITTAKER, New York

Aim High. Hints and Helps for Young Men. 75c.

Womanhood. By Wm. M. Thayer, author of "Aim High," &c. 75c.

THOS. Y. CROWELL & CO., New York

Under the Old Elms. By Mary B. Claflin. $1.

THE BAPTIST BOOK CONCERN, Louisville, Ky.

America or Rome, Which? By John T. Christian, A.M., D.D. $1.

D. APPLETON & CO.

The Stark Munro Letters. By A. Conan Doyle. $1.50.

EYRE & SPOTTISWOODE, London

The Bible and the Monuments. By W. St. Chad Boscawen.

FREDERIC A. STOKES CO.

Zora'da. A Romance of the Harem and the Great Sahara. By William Le Quex.

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40 YEARS THE STANDARD.

The Household

A Light in Cricket Alley

BY VIRGINIA C. CASTLEMAN

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It was the hour of dusk one winter day, and the manufacturing quarter of the great city looked dingier than ever by contrast with the softly falling snow. A cold wind was blowing, and as the factory whistles blew the signal to stop work, there came from out of a big brick building a crowd of poorly dressed children who ran shivering in the direction of Cricket Alley. How the place got its name, none of the children knew; and I doubt if any of them had ever heard the merry chirp of a cricket about their doors. Not only factory people lived in Cricket Alley, but people who made garments for the big stores by what is called the sweating system, a system which means constant work and poor pay

Hattie Ryder was one of the last of the children to reach home this particular afternoon in the month of February; and as she walked along, she drew closer around her thin figure a faded blue shawl, an old one of her mother's, which served as a wrap for the two.

The little girl, who looked to be about ten years old, entered the dark passage of a small frame house and groped her way along until her cold hands touched the latch of the door, which she opened with some difficulty.

A rough-looking man stood by the small stove in the middle of the room; and sitting beside the one window, sewing steadily in spite of the fading light, was a pale-faced woman, who looked up quickly as Hattie entered.

Two smaller children, ragged and dirty, were playing upon the floor beside the mother, and a girl some years older than Hattie, and much stronger and coarser looking, was preparing supper, or rather, frying some slices of fat meat in a saucepan placed on top of the cracked stove.

As little Hattie entered the room, the man looked at her with an ugly expression on his face, and held out his hand, saying: "Where's your week's pay?"

The child trembled, but did not speak as she held out to him her week's wages, carefully wrapped in a fragment of newspaper.

"'Taint much," the man said. "not more'n your keep; an' don't I pay some-'at to the life insurance man for you every month, long o' your being such a puny gal? leastways, your marm pays it when I'm out o' work." Then he went out of the room, slamming the door, and took himself off in the direction of the saloon, to spend Hattie's hard-earned wages in drink.

Dear little ones you who have happy homes, and kind parents to care for you, do not forget in your daily prayers to ask God's pity for the drunkard's children!

Hattie crept nearer to her mother's side, and sat down silently upon a stool to watch the needle move swiftly back and forth in the garment Mrs. Ryder was stitching with patient fingers.

"Mammy!" said the little girl wistfully.

The woman raised her sad eyes to the child's face, but did not stop sewing to answer.

"Is it true, what daddy says, that you pay the insurance man every month for me?"

"*He* makes me do it," was the mother's reply.

"Mammy, am I thirteen? The foreman says I am very small for thirteen years old."

"He says so," said her mother, in the same dull tone.

"But *am* I?" asked the child again.

"No, you ain't. I says you ain't but ten. There now, child, lemme finish this work. Go and fetch the lamp and put it on the box so I can see to sew."

Hattie obediently lighted the lamp and placed it on the box, which served for table as well as chair. Then she sat down again, resting her chin upon the palm of her right hand, and watching her mother's tired face with a sad look in her blue eyes.

"Would *you* get the money if I were to die, mammy?"

"*He* says I would," the mother answered, then she added quickly: "Don't you think about it, Hat. Go eat your supper, and get to bed 'fore he comes back—if he is a comin' to-night. *I* don't want you to die, if *he* does; an' he spends more on drink than it takes to keep the lot of you. I wonder what kind of a father he makes out he is to himself; but the sight of you, Hat, seems to make him worse, an' I ain't goin' to let him treat you bad if I can help it."

"Here's your supper, Hat!" called Mary, not unkindly.

Hattie ate her bread and fried meat in silence, then crept under the thin coverlet of her pallet bed in the corner of the room, and shed a few tears over her hard lot before sleep came to soothe her sad little heart.

The next day was Sunday, but still the mother sewed on, for Cricket Alley knew no difference between Sunday and other days, save that the factory children stayed at home. All day Hattie played with her little brother and sister, sometimes singing to them snatches of songs she had heard on the street or a hymn verse Chris had taught her. Chris was another little factory girl, who lived with her old grandfather, and went to the mission school on Sunday afternoons There was one little verse which she sang over and over because the children, Tom and Mag, knew the words and could join in singing them:

"Yes. Jesus loves me,
Yes, Jesus loves me,
For the Bible tells me so."

The woman beside the window listened, too; and once she sang the words softly, with a smile upon her pale face But presently a heavy step was heard upon the landing, and she looked anxiously towards Hattie.

"You'd better get out of his sight, child. Go hide behind that chest, and when he gets well into the room, you slip out quiet like. I'm always feared he'll do you some hurt."

Hattie ran and hid behind the chest as her father stumbled into the room. He looked about him sullenly.

"Where's the gals?"

"They're somewheres 'round the Alley," answered the woman, indifferently.

Tom Ryan threw himself heavily down beside the fire, and in a short time fell into a doze. Then the mother softly opened the window, caught up the faded blue shawl, and called out to Hattie in a whisper: "Take this to throw 'round you, Hat; and don't stay out in the cold too long; he'll sleep most of the time, an' you can come in after dark."

"Good-bye, mother!" cried little Hattie, as the window closed; and she stood a few moments gazing wistfully upwards, then turned and walked rapidly away from the place she called her home.

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That Tired
Feeling, Take

AYER'S
THE ONLY WORLD'S FAIR
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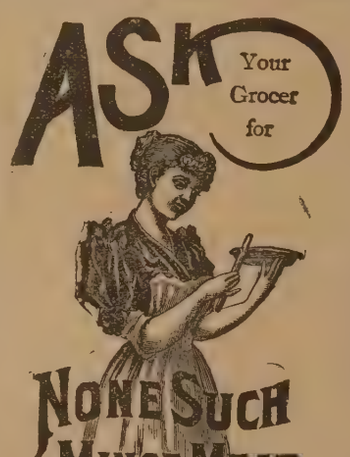
The thin, emaciated persons we see every day are actually starving for nourishment. You may eat until you are stuffed, but unless your food is assimilated it does you no good. The kind of food that makes tissue and enriches the blood is found in Cod-liver Oil, and the easiest, most palatable form of Cod-liver Oil is

Scott's Emulsion

But Scott's Emulsion is more than this. It contains Hypophosphites of Lime and Soda, a nerve tonic and constructive agent. The nutrients in Scott's Emulsion, therefore, are just what is needed to build up the system and overcome wasting tendencies. Children gain flesh and strength on Scott's Emulsion when no other form of food nourishes them. They almost all like it.

Don't be persuaded to accept a substitute!

Scott & Bowne, New York. All Druggists. 50c. and $1.



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NOTHING LEFT OUT.

The new 3:10 train through to New York daily over the Chicago & Grand Trunk and Lehigh Valley R. R. is a most complete and magnificent equipment. The train is vestibuled throughout, heated with steam, and lighted with gas. It is equal to any train leaving Chicago, and for accommodations in the way of Pullman Sleepers, Dining Car, and other conveniences and luxuries, is the best and cheapest route to the East. Ticket office at 103 So. Clark st., E. H. Hughes, Gen. Wes. Pass. Agt.

In Early Fall

There is danger to health in the sudden changes of temperature, and from the disease germs which result from decaying vegetation. The system needs to be invigorated and the blood kept pure in order to resist these influences. The best blood purifier and building-up medicine is

Hood's Sarsaparilla

It makes rich, red blood, gives a vigorous appetite, stimulates the digestive organs, and builds up the whole system.

Hood's Pills act harmoniously with Hood's Sarsaparilla.

II.

Hattie had made up her mind to go away a long distance from Cricket Alley—she didn't just know where.

"If I never go back," she said to herself, "they will think I am dead, and then Mammy will get the money from the insurance man, and mebbe she won't have to work so hard. I mind how Mrs. Foster got some money when cripple Joe died last year, an' they give him a big funeral and lots of flowers. I can't die like Joe, 'cause I ain't a cripple, an' I ain't so thin as 'im, not quite—Joey was dreffal thin. So I'll run away somewhere. Poor mother 'll miss me a bit at first, but she won't be worried all the time for fear daddy 'll beat me; an' mebbe he'll treat her better when I'm gone. But I won't tell nobody, not even Chris. I'll just ask her to let me stay with her to-night, an' to-morrow we'll work at the factory till dark, then I'll away somewhere—far away from Cricket Alley."

The next evening about dusk found her wandering in the direction of the big stores where she had once or twice accompanied her mother to return finished work. The snow of the previous day had frozen in some places where the pavements were but partly cleared, and the streets were slippery. Hattie dragged her tired feet, clad in the rough shoes, wearily along until she reached a brilliantly lighted street, where she forgot how tired and hungry she was in gazing into the beautiful glass windows, filled with all sorts of toys and books, and wonderful dolls as large as she was. One lovely wax creature, with golden curls falling about her pink cheeks, stood in the midst of a flower garden.

Hattie could have stayed for an hour or more looking on, but the crowd jostled her rudely, and the sight of a policeman near by frightened the little girl so much that she moved away quickly, until she found a dark, silent corner where she might sit down and rest awhile, but the cold compelled the child to get upon her feet again. At last she came to a street of tenement houses and saloons; these she was hurrying by when suddenly the sound of music made her pause and look around eagerly, for she recognized the familiar tune, the hymn Chris had taught her. The music came from a building lighted in both upper and lower stories. She crept nearer and spelled out slowly the words, "The Lighthouse," upon a placard over the door.

She timidly entered, pushing open the heavy door, for she could not feel afraid to go anywhere that people sang "Jesus loves me!"

A delicious sense of comfort and warmth came to Hattie as she found herself within the entrance hall, and when the man in charge asked kindly what she wanted, she answered bravely: "To hear the singing, sir;" then she added with a sob, "Please, sir, is there any place here for me? I am so cold and tired."

"Have you nowhere to go, my little girl?" he asked gently.

"I live in Cricket Alley, but my father gets drunk and beats me, and I am afraid to go back, it is a long way, sir."

"Yes, it is several miles."

"What is your name?"

"Hattie Ryder," she replied wearily.

"Come with me and I will leave you in care of a kind woman who will give you a place to sleep to-night, and something to eat. Come this way."

Hattie followed her new friend to a room where several ladies sat talking earnestly together.

"Mrs. Watson, I have brought you another little waif. She needs food and rest. I judge from her story and appearance that she has seen hard times."

Mrs. Watson drew the child toward her, saying, "It is well we have an extra bed in the children's room to-night. I will look after her, Mr. Edmunds."

"I have put down her name and address and will make inquiries," said Mr. Edmunds as he walked away.

Presently the matron took Hattie upstairs to the children's apartments, set aside as a temporary shelter for the homeless. As they passed the room whence the singing came, she let Hattie look in at the open door, and the little girl saw a number of people, men, women, and children, seated on benches listening to a man who talked to them about Jesus. In one corner of the room was an organ, the first Hattie had ever seen, and on the walls were text rolls and some pictures.

"If you were not tired you might go in awhile," said Mrs. Watson, "but I think you had best get to bed as soon as possible. Poor, tired little child!"

Never before had Hattie Ryder slept between such clean, white sheets, with warm blankets for covering; nor had she ever been told in words that Jesus cared for even such street waifs as she.

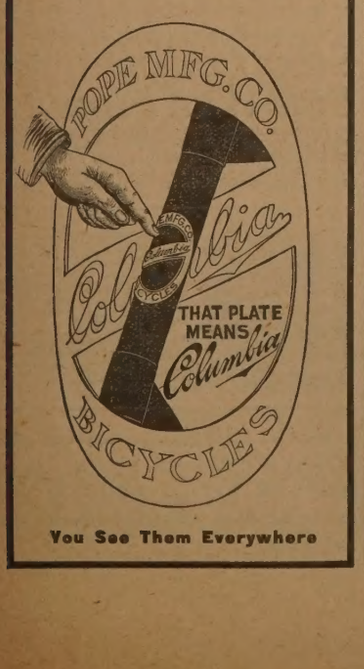
For four days the child stayed in the Lighthouse; then Mr. Edmunds brought word that her story was true and that she had been worked in the factory under the required age. He had made inquiries of some neighbors without telling them where Hattie was, nor did he hear from them about the insurance money her father was after; and that part of her story the child kept to herself, in hopes her mother would be better off if people in Cricket Alley thought the little daughter dead.

And now a wonderful thing happened, a very joyful thing for the delicate, abused Hattie. A friend of the matron, a kind hearted widow who lived in a country village and had no children of her own, offered to take the little girl and bring her up as her own child if she proved worthy to be kept in this new home. Think of it! To be taken from a home consisting of two dark, close rooms to live in a pretty two-story house, surrounded by a yard where sunshine and pure air abounded.

A lady who was interested in the Lighthouse work fitted the little girl out with warm clothes and comfortable shoes, and even a good cloak and hat, so that it was a nicely dressed Hattie Ryder who stepped off the train at the village station and was met by kind Mrs. Reede, with whom she was to live.

To be continued

An English bridegroom has been fined for disorderly conduct during the marriage ceremony. He was very shy and nervous, and to give him courage he quietly took out a flask while the clergyman was reading the exhortation, and indulged in a nip. The church was pretty dark and he thought no one saw him, but in this he was mistaken, for the clergyman knew the service by heart and instead of looking at the book was looking at him. He was fined $5 and costs.



You See Them Everywhere

BUFFALO {Spring No. 2.} LITHIA WATER

A SOLVENT FOR CALCULI IN THE BLADDER.

Its Value in Bright's Disease of the Kidneys, the Gouty Diathesis, &c.

Dr. William A. Hammond, *Washington, D. C., Surgeon-General U. S. Army (retired), formerly Professor of Diseases of the Mind and Nervous System in the University of New York, etc.*

"I have for some time made use of the **BUFFALO LITHIA WATER** in cases of affections of the nervous system, complicated with Bright's Disease of the Kidneys or with a Gouty Diathesis. The results have been eminently satisfactory. Lithia has for many years been a favorite remedy with me in like cases, but the **Buffalo Water certainly acts better than any extemporaneous solution of the Lithia Salts, and is, moreover, better borne by the stomach.** I also often prescribe it in those cases of **Cerebral Hyperæmia** resulting from over mental work—in which the condition called **Nervous Dyspepsia** exists—and generally with **marked benefit,** and as a matter of prime importance it is not to be forgotten that the composition of the **BUFFALO LITHIA WATER** is such, and the experience of its use so complete, that no doubt exists of its great power, not only as a solvent for calculi already in the bladder, but of the diseases of such calculi existing in the blood."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

Thomas F. Goode, Proprietor, Buffalo Lithia Springs, Va.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

John's Self-Denial

"I would like to have about twenty quarts of blackberries," announced Dora one morning at the breakfast table, in her most housekeeping voice.

"What for?" demanded John, who hated picking blackberries for any purpose other than to put them black and soft into his own mouth. He liked them so ripe that they dropped off the bush as soon as they were touched. He said he did not want to pick them, but only give them a gentle hint.

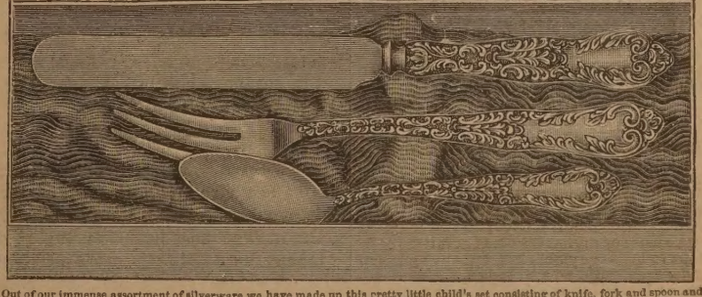
"Then," propounded his father, "why are boys like unripe blackberries?"

"Because they need more than a gentle hint," answered John, sagely. "I would like to stand by and see Dora pick her own twenty quarts of blackberries."

"I think you would have the hardest time of it," said his father, "idleness is the toughest kind of work for an energetic boy."

Was he that? Energetic? John could work a month on the remembrance of such praise.

MAKE YOUR LITTLE FRIENDS HAPPY.



Out of our immense assortment of silverware we have made up this pretty little child's set consisting of knife, fork and spoon and have put them up in a cute, plush-lined box, that makes them the most delightful present one can possibly give to a child. They are not playthings but a real serviceable set for use. They will give more joy than toys or trinkets and will last for all time. Our regular price is $1.50 but to get you interested in our silverware business we will send this elegant heavy silver plated set for only **50 CENTS PREPAID** to any address. They are beautifully engraved equal to any solid silver set on the market. Send 50 cents by express or postoffice money order. We do not accept personal checks nor send C. O. D. The editor of this paper and all the express companies know us to be a reliable firm. If purchase is not as represented, money will be cheerfully refunded. This is the best bargain we have ever offered. It makes a practical, substantial present that will outlast all the toys in the country. Everyone knows the delight of a child over its own little knife, fork and spoon. There is something magnetic about such a present and we know of nothing else that will give half the genuine delight. Remember the regular price is $1.50 but for this special sale it is only 50 cents prepaid and money refunded if not as represented. As this is a special offer and won't last long you had better order at once. Address in full.

LEONARD MANUFACTURING CO., 152 & 153 MICHIGAN AVE., CHICAGO, I. O.

The "Index to Chimneys" gets you the chimneys made for your burner or lamp, and costs nothing.

Write Geo A Macbeth Co, Pittsburgh, Pa, for it.

Pearl glass, pearl top, tough glass.

Solved!—The Sunday Evening Problem.

A new plan has been introduced for the Sunday evening service, and it is successful. Wherever used, churches are crowded, the people delighted and instructed in Divine truth; spiritual results are secured and finances helped.

Write for pamphlet, "Solved; or, The Sunday Evening Problem." Read its hints, and the actual experience of pastors who have tried the new plan. It is mailed for the asking. Illustrated catalogue 20 cents.

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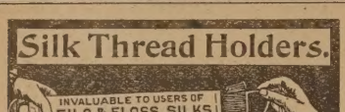

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This holder protects the skein from becoming snarled or soiled until the last thread is used. Ask your dealer for our wash silks in these new patent holders.

One Sample Skein *Only, sent postpaid to any address on receipt of five cents in Stamps. Once used, you will always buy your silk in this holder.*

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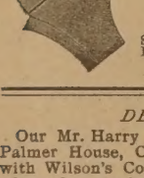

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DEAFNESS.

Our Mr. Harry D. Wilson will be at the Palmer House, Chicago, Oct. 9, 10, 11, 12, with Wilson's Common Sense Ear Drums, where they can be seen and purchased. The only practical, comfortable, and invisible Ear Drum in the world. Consultation and examination free. Please call. Home office, Wilson Ear Drum Co., 5th and Market sts., Louisville, Ky.

WEAK FROM LONG SICKNESS.

January 29, 1895.

The Dr. J. H. McLean Med. Co.,
St. Louis, Mo.

Gentlemen:—I was very weak from a long spell of sickness. I used several remedies to recover my lost strength, but could make no headway. I was advised to try Dr. J H McLean's Strengthening Cordial and Blood Purifier. It proved a great help to me. I began to improve at once, and was soon well and strong.

L. T. Wooton, Jackson, Tenn.

Judge Sidney Thomas is being extensively booked in Lyceum courses this season for his lecture on the Bible in answer to Col. Ingersoll. The Rev. John W. Greenwood, rector of Trinity Episcopal church, Oshkosh, Wis., writing of this lecture, says: "The eminent caricaturist of divine things is admittedly an adept in his unenviable art, but the skill and tenderness with which Judge Thomas addresses himself to the task of removing his charcoalings from the white image of truth enshrined in the Bible and embodied in the person of the great Nazarene, ought to secure the appreciation alike of every reverent heart and every percipient brain." The Rev Henry Faville, of La Crosse, Wis., says: "The lecture is a literary, historical, and critical feast."

"Do you want them to-day?" he asked eagerly.

"This very morning for jam."

"I know where to go; up in the sprouts. They are thick there."

"That's why I asked you to whistle when you went after the cows," laughed Dora; "if your mouth was full of whistle, I knew it couldn't be full of blackberries, and I want those blackberries."

"John needs a trainer like the ancient Egyptian," said his father; "he trained the lion to hunt and leave the prey uneaten; he himself would return to his master, and the trained cat would fetch the unwounded bird from the thickets of the Nile."

"Hurrah for the lion and the cat!" said John. "And the Christian boy," said his father.

John's face flushed deep red, and how his heart did beat! Did his father know that he was trying to be a Christian boy?

"Not that it is wrong for you to eat blackberries as you pick them," his father added, fearing the boy was hurt and ashamed; "but it would be a grand thing for a boy to learn to deny himself for the sake of his Master, as did the lion and the cat, for theirs."

John remembered Dora's pie that he had stolen; he was afraid he never did deny himself.

"But blackberries don't count," he said, aloud. "I wish I knew some real thing to deny myself in."

His father laughed as he pushed his chair back from the table.

"You will find something if you live long enough," he said.

"But I'd rather be told," said John.

"One thing that you find out yourself is worth ten that you are told," was his father's quick reply.

"I suppose you would like the blackberries to-day," said John, an hour after breakfast.

His enthusiasm for picking twenty quarts had died out, and he had begun to hate the work.

"Very much," returned Dora, brightly. She had been afraid his zeal wouldn't last; it was usually rather short-lived. "To-morrow will be the picnic, and I want to go; I didn't go last year. To-day is the only day I can do this work."

John's bare toe dug into the rag carpet. Sam Fleet had asked him to go to-day for a ride to Lake Hotacong on his father's canal boat, and both their fathers had said the boys might go.

But Dora did't go to the picnic last year, and this might be the last of the blackberries, while he could go next week on the canal boat. But, O, how he did want to go to-day. It was a splendid day for canal boats—and blackberries.

Then he remembered the lion and the cat. What a shame if a "Christian boy" couldn't be as self-denying as a lion or a cat!

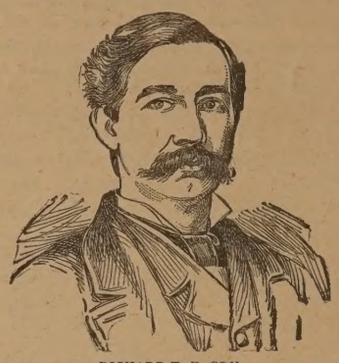
He had found something to do for His Master, without living very long; and he did it, not like a lion or a cat, but like a Christian boy.—*Morning Star.*

The Corean house is usually a very small affair with diminutive rooms, and only one floor, raised a few feet from the ground. The most curious point about it is that the flooring is made of stone, covered with oil-paper, and that under the stone flooring there is a regular oven, called "Kan," in which a big fire is kept up day and night. Often, as the people sleep on the ground in their clothes, it happens that the floor gets so hot as to almost roast one.

RICHARD T. BOOTH.

Friend and Co-Worker of Spurgeon and Gough.

We present to our readers this week the portrait and a brief history of a remarkable man, with a wonderful career in philanthropic work the year round. In a letter dated January 17th, 1885, John B. Gough said: "Try and get my friend Mr. Booth to visit you. He is the foremost orator on the temperance platform to-day." And a little later the *Morning Herald*, of Sidney, New South Wales, in an editorial, said: "Mr. Booth is a man whose genuineness takes hold of the people; he was sent to us from England with a valedictory worthy of a prince among philanthropists, and in Sydney he received a great welcome."



RICHARD T. BOOTH.

Mr. Booth, who is a native of Ithaca, New York, has given the best years of his life, and almost life itself, to the cause of social reform. As one result of his labors in his own and foreign lands, one million converts were enrolled. It is easy enough to write "a million converts," but it is not so easy to put in words "the battle sieges and fortunes" which such a conquest implies. Who can tell the toils and trials, the places visited, the miles of land and seas traversed, the expenditure of vital energy, the mental anxiety, the day journeyings and night watches that lie below those million converts, and of which they are the flower and cream.

It was in September, 1882, while holding a series of meetings in the London Tabernacle, made famous by the great Spurgeon, who was Mr. Booth's staunch friend and co-worker, that the first serious breakdown occurred. The strain of speaking nightly to six or seven thousand people was too much. He was taken to Broadlands, the country seat of the late Lord Palmerston, where he was nursed and cared for by his friends, Lord and Lady Mount-Temple, and from whence he was sent to the south of France. His lungs now gave way entirely, and after struggling for a year against his rapidly developing disease, he was sent to Australia by the late Dr. Sir Andrew Clark, Mr. Gladstone's medical adviser. It was in the *dry interior* of Australia that Mr. Booth regained the robust health that has never since left him.

Now the point of all this is: Mr. Booth was not indebted to the sunnier skies or softer winds of Australia for his cure, but to the fact that constantly, day and night, sleeping or waking, he was breathing a dry air, impregnated with nature's own antiseptics.

A perfectly well man, Mr. Booth has returned to America to carry on a new work, and has brought to it the same intense earnestness that characterized his labor on the platform. Recognizing the futility of trying to reach the germs in the respiratory organs by way of the stomach, or hypodermically by way of the blood, he concentrated all his efforts on *a method of inhalation*, and Booth's Hyomei, the Australian Dry Air Treatment of Catarrh, Asthma, Bronchitis, Consumption, and all diseases of the respiratory organs, is the result.

His work in the introduction of Hyomei is meeting with unbounded success Dr. Morris, of Buffalo, writes on Sept. 5th, 1895:

Dear Sir: In thirty years' experience in the practice of medicine I have never given my name in support of a proprietary remedy, for I never saw one that performed all, and more than was claimed for it, until I met with *Hyomei*, which I endorse with all my heart (professional ethics to the contrary notwithstanding), for I believe it a duty I owe to humanity. Since testing *Hyomei* in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, and last, but far from being least, Galloping Consumption in an advanced stage, which by use of *Hyomei*, with no other medicine, in four weeks was transformed into an assured recovery, I believe in it for itself, for what it has done.

S. H. Morris, M.D.,
159 Franklin St., Buffalo, N. Y.

Many people writes to Mr. Booth asking, "what is Hyomei, anyhow?" To these we would say: It is a purely vegetable antiseptic, and destroys the germs which cause diseases of the respiratory organs. It renders the air you inhale of the same degree of purity as that found on a mountain 5,000 feet above sea level, where grow certain trees and plants which help in making the air purer by giving off volatile, antiseptic odors and vapors that are both fragrant and healing.

The air, thoroughly charged with Hyomei, is inhaled through the pocket inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It instantly stops all spasmodic coughing, clears the voice, expands the lungs, and increases the breathing capacity.

Mr. Booth has opened an institute at 18 E. 20th St, New York, where he will be glad to see any person afflicted, or he will send the pocket inhaler outfit, complete, by mail, for $1 00, this outfit consisting of pocket inhaler, made of deodorized hard rubber, beautifully polished, a bottle of Hyomei, a dropper, and full directions for using.

326 West 33d St., New York, Sept. 4, 1895.

Mr R. T. Booth.

Dear Sir: A ter using Hyomei for some two months, and observing its effects upon many others, I wish to give my testimony as to its merits. I have seen it used in cases of Asthma, Catarrh, and Bronchial affection, with wonderful relief, when other remedies had failed. In each case it gives promise of a speedy and permanent cure. Personally, I may add, it has been of great service to me in giving clearness and elasticity to my voice in speaking and singing

Yours cordially,
Rev. Peter Stryker, D.D.,
President General Synod Reformed Church and President Stryker Seminary.

Brooklyn, N. Y., February 8, 1895.

The pocket inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. I add my name to the "Pass-it-on Society." Sincerely yours,
Rev. J. M. Farrar, D.D.

Mr. Booth has similar letters by the hundred. They have come unsolicited; they have sprung from the spontaneous gratitude of those benefitted and cured. We respectfully call attention to these testimonials of well-known living men and women. If you are open to conviction, write to R. T. Booth, 18 East 20th St., New York, for a pocket inhaler outfit, or for an explanatory pamphlet.

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Stained : Glass

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Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc.

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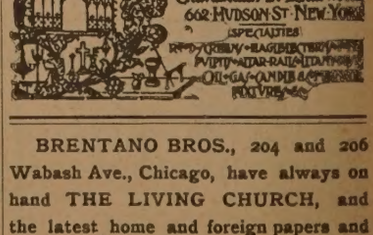

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There are so many reasons why THE ALMA is the ideal resort for invalid or tourist that to put them before the public properly, a handsomely illustrated book has been prepared which is sent free to any address. It tells the whole story of this charming place in a truthful and convincing way showing its many advantages and superiorities.

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Special discount to clergymen, teachers, and their families.

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saves time and labor; money too—100 letters, postal cards, copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the **Lawton Simplex**. Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little ($3 to $10).

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LAWTON & CO., 20 Vesey St., New York

Spencerian Steel Pens.

For **THIRTY-FIVE YEARS** have maintained their superiority for

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Sample card, 12 **PENS**, different numbers, for all styles of writing, sent on receipt of **4 CENTS** in postage stamps.

SPENCERIAN PEN CO.,
450 Broome St., New York.

OFFICIAL ANNOUNCEMENT of the award on **GILLOTT'S PENS** at the CHICAGO EXPOSITION.

AWARD: "For excellence of steel used in their manufacture, it being fine grained and elastic; superior workmanship, especially shown by the careful grinding which leaves the pens free from defects. The tempering is excellent and the action of the finished pens perfect." (Signed) FRANZ VOGT,

Approved: H. I. KIMBALL, *Individual Judge.*
JOHN BOYD THACHER, *Pres't Departmental Committee.*
Chairman Exec. Com. on Awards.

$3 A DAY SURE. Send us your address and we will show you how to make $3 a day; absolutely sure; we furnish the work and teach you free; you work in the locality where you live. Send us your address and we will explain the business fully; remember we guarantee a clear profit of $3 for every day's work; absolutely sure; *write at once.*
ROYAL MANUFACTURING CO., BOX C 7, DETROIT, MICH.

Post Office Savings Banks

About two-sixteenths of the population of the British Islands (viz: 4,220,927) are depositors in their postal savings banks, having on deposit £58,000,000. In the American corporate savings banks there is only about one-sixteenth of the population (viz.: 3,838,291) as depositors, with about £275,000,000 on deposit.

The difference in the average deposit of the two peoples, viz.: £14 each for the British, and £70 for the Americans, is partially explained by the fact that the British government limits the amount on which an individual may draw interest. But as the Americans have more wealth *per capita* than the British, and as this is more generally diffused in the United States than abroad, it is natural to suppose they would have a greater proportion of depositors in their savings banks than the British.

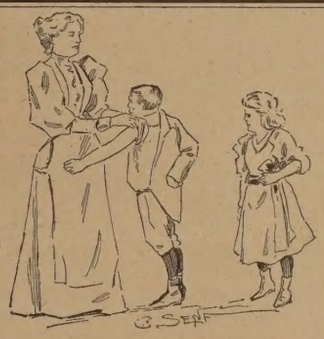
If, however, there were only two-sixteenths of the Americans who were depositors in savings banks (the same proportion as the depositors in the British postal savings banks) there would be another four million depositors. The difficulty in the United States is that the population there is scattered over so large an area (64 million over 3 million square miles, while Europe, without Russia, has 225 million confined to 1,700,000 square miles) that corporate savings banks cannot reach the people.

If the counters of the American post-offices could be used as places for the deposit of the savings of the people, the thinly scattered population and the agricultural class would be effectively reached by the only possible agency. The increase last year in the number of depositors in savings banks in the United States was 822,336, and the increase in the amount of deposits was $290,901,595. These figures demonstrate how undesirable it would be to concentrate the vast sums in the treasury at Washington that would be deposited in a postal savings bank if that system (unmodified to suit the different conditions) were adopted in the United States.

By transmitting the deposits made at the post offices in the United States (*a*) to the States in which they originate, or (*o*) to corporate savings banks, the concentration of the savings of the people would be avoided. The 42 State governments could find use for the money in perfecting internal improvements, or in the loan of it to municipalities (as is done in England). A low interest—say 2 per cent.—paid to depositors, plus the charge by the National Government for the post office service, would give the States money at a cheap rate, while attracting to their treasuries immense sums through the sense of absolute security which the people would rightly feel in placing their savings in the hands of a legislature which they directly control. Freedom of individual action would be preserved by giving equally cheap access, through the post office, to corporate savings banks as to the State treasuries; and these companies, paying a higher rate of interest than the State Governments, would not be crowded out of business.—*St. Moritz Post.*

DON'T WORRY YOURSELF

and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.



A Family Liniment.

January 10th, 1895.

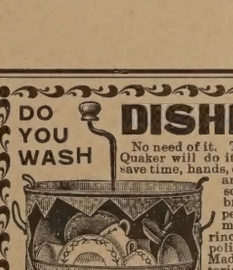
The Dr. J. H. McLean Med. Co.,
St. Louis, Mo.

Gentlemen: I am a firm believer in Dr. J. H. McLean's valuable medicines; have used several kinds of them with the most satisfactory results. Within the last few years, I have used more than twenty bottles of Volcanic Oil Liniment in my family and on my farm animals. I want no other, as it does its work promptly and thoroughly.

Yours truly,

W. J. VANCE
FLIPPIN, MONROE CO., KY.

DO YOU WASH **DISHES?**



No need of it. The Faultless Quaker will do it for you and save time, hands, dishes, money, and patience; no scalded hands, broken or chipped dishes, no muss. Washes, rinses, dries and polishes quickly. Made of best material, lasts a lifetime. Sell at sight. Agents, women or men of honor desiring employment may have paying business by writing now for descriptive circulars and terms to agents.

The QUAKER NOVELTY CO., Salem, O.

MENEELY BELL CO.,

CLINTON H. MENEELY, General Manager,

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Manufacture a Superior Quality of Bells.

THE LARGEST ESTABLISHMENT MANUFACTURING **CHURCH BELLS** CHIMES and PEALS In The World.
PUREST BELL METAL. (Copper and Tin.)
Send For Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

Quick as a Flash!

WHITMAN'S INSTANTANEOUS CHOCOLATE.

HOW TO USE IT. Take three dessert spoonfuls to a cup of boiling water or milk. Stir briskly a moment, and your Chocolate is ready to serve. Put up in 1 lb. and ½ lb. tins.

Stephen F. Whitman & Son, Sole Mfrs., Philadelphia.

FAVORABLY KNOWN SINCE 1826. HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER **BELLS.**
MENEELY & CO., WEST-TROY, N.Y.
PUREST, BEST, GENUINE BELL-METAL CHIMES, Etc. CATALOGUE & PRICES FREE.

Burglars Fail.....

Where the **Gem Key Protector** is used It cannot get out of order. Being adjustable, it fits any knob or key, and cannot be seen from outside the door. It is easier to apply than any device on the market, requiring no screws or chains to keep it in place. It can be carried in a vest pocket while traveling, and attached to hotel or other doors. Price, 15c. Agents wanted

CENTRAL SUPPLY CO., -:- Chicago.

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Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Buckeye Bell Foundry

E. W. Vanduzen Co., Cincinnati, Ohio.

Best Pure Copper and Tin **Church Bells & Chimes.**

Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free

BELLS all kinds, big and little—for Church and School, for Fire, Factory and Farm.

Catalogue FREE. AMERICAN BELL FOUNDRY CO., NORTHVILLE, MICH.

Not a Patent Medicine.

Nervous Prostration.
Mental Depression.
Nervous Dyspepsia.
Mental Failure.

Freligh's Tonic (*A Phosphorized Cerebro-Spinant*)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle $1 by mail. Small bottle, but 100 doses in each.

Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

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Formula on Every Bottle.

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NORWEGIAN
COD LIVER OIL

is clear, sweet, sound, and free from disagreeable taste and smell—a product obtained after years of scientific research. It is

Absolutely Pure

as it existed in the hepatic cells of the living fish, hence perfectly digestible, causing no after-taste or nausea. In flat, oval bottles only, hermetically sealed and dated. All druggists

W. H. Schieffelin & Co., Sole Agents, N. Y.

DENT'S CORN GUM *Cures* Corns, Warts, Bunions, etc. *So easy to apply—it sticks fast.* Ask for **Dent's**; take no other. Sold everywhere, or by mail 10 cents. C. S. Dent & Co. Detroit, Mich.

Try Dent's Toothache Gum.

RIDGE'S FOOD combines the two requisites of high nutritive value and perfect digestibility as no other. If not sold by your druggist, write **Woolrich & Co., M'f's., Palmer, Mass**

Quina LaRoche

The great French tonic. All druggis

FLAVOR CUDAHY'S REX-BRAND EXTRACT OF BEEF makes delicious flavor for Soups, etc. Send 4c. for Book and Sample. The Cudahy Pharmaceutical Co., South Omaha, Neb.

HIRES' Rootbeer is a health promoter. It is made from delicious roots, herbs, barks, and berries. Be sure you get the genuine HIRES' **ROOTBEER**

DEAFNESS & HEAD NOISES CURED by my INVISIBLE Tubular Cushions. Have helped more to good **HEARING** than all other devices combined. Whispers distinctly heard. Help ears as glasses do eyes. F. Hiscox, 858 B'dway, N.Y. Book of proofs **FREE**

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The Family Wash Blue. ALWAYS RELIABLE.
For Sale by Grocers.
D. S. WILTBERGER, 233 N. 2d St., Phila., Pa.

For Choice Seeds, Bulbs, and Plants, send to John Lewis Childs, Floral Park, N. Y.

A Modest Experiment

We have all heard of the horseshoe nail that caused horse and rider such a downfall, but it was a common, impertinent wire nail that caused the trouble that day. Oh, the ugly, gaping tear in a side breadth of my new, tailor-made gown! and I in a strange city, and going to call on people I had never seen! My despair was complete, and it is hard to say what might have happened, had I not observed (fate was kind again) a modest little sign not far from, indeed suspiciously near, the harbor of the impertinent nail. I lost no time in investigating the simple legend,

MRS. MARY BROWN.
MENDING DONE HERE,

and was rewarded by a smile from the brightest and chubbiest of little boys, as he opened the door for me. While I made friends with Laddie, I unblushingly questioned his mother, and learned a touching little story of one woman's ingenuity and pluck. An invalid husband, a child to care for, shelter and food to be obtained for all three; and worst of all, no talent and no trade. She could not leave home to teach or clerk. She could not do dressmaking. She could mend, and mending she did. I read with much interest the following card, which she had developed, something on the order of a laundry list:

MENDING LIST.

ARTICLE.	PRICE.	NO.
Fine laces,	25 cents	$1.50
Coarse laces,	10 "	1.00
Tablecloths,	10 "	1.00
Sheets,	10 "	.50
Towels,	05 "	.20
Napkins,	05 "	.20
Handkerchiefs,	05 "	1.00
Curtains,	10 "	1.00
Kid gloves,	per pair,	.20
Hosiery,	" "	.20
Mittens,	" "	.05
Men's clothing,	15 cents	1 00
Cloth gowns,	50 "	1 00
Silk gowns,	50 "	1.00
Shawls or spreads,	10 "	1.00
Weekly mending.	per piece,	.05

Her customers came from all classes—railroad men, college boys, clerks, etc., and a number of families. Yes, she admitted, her experiment had been successful, and as I looked at my skillfully repaired gown, and thanked her, while I cheerfully paid a dollar for what I could not have done decently, I came to the same conclusion.—*Good Housekeeping.*

THE ART OF DUSTING.—There is an art in dusting which does not receive the attention it demands. According to the various analyses of different observers, the components of ordinary dust exhibit special characters in almost endless variety. Mineral matters, animal and vegetable debris, morbid germs, and whatever is small and light enough to remain for any time suspended in the air, fall into the category; and among these things are many substances which in the air do mischief. The spread of cholera and exanthematous diseases has, doubtless with truth, been attributed to its influence. Methods of dusting, therefore, which merely remove the dust to another place, or fill the air with it, are not sufficient, are not harmless. It should be wiped rather than brushed away, and carried off or destroyed. Then let the sunlight in to kill what infection may remain.—*Popular Science Monthly.*

TO CLEAN INDIA RUBBERS.—In these days, when India rubber shoes are so often made of shoddy material, it is especially necessary to take good care of them. It is a great mistake to wash an India rubber to free it from mud. Soap always injures them, and even clear water applications are of no special advantage. The best way, as an exchange says, is to allow the overshoes to become thoroughly dry. Then brush them free from all dust and mud, and rub them thoroughly with vaseline. This not only cleans them, but leaves an oil service, which makes the overshoe more impervious to water.—*The Watchman.*

FOR A NERVE TONIC
USE HORSFORD'S ACID PHOSPHATE.
Dr. E. W. ROBERTSON, Cleveland, O., says: "Can cordially recommend it as a brain and nerve tonic."

What do You Think of This!

Time speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility, and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing," and thus the important duty of selecting our gifts is left till the last minute, and one must then "take what is left." The readers of THE LIVING CHURCH should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing.* And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

STAUNTON, VA., June 27, 1895.
Leonard Mfg. Co., Chicago.
Gentlemen:—I received the spoons O. K., and am more than pleased with them. *I am delighted.*
I presented one set as a bridal present, and they attracted more attention and admiration than any of the other presents.
Enclosed please find postoffice order for the amount, $6.00, for which you will please forward six sets of your World's Fair souvenir spoons, and the cake basket which you offer as premium for same. Yours truly,
(Signed) LILLIE V. CROFT,
318 Fayette St.

TOM'S CREEK P. O., MCDOWELL CO.,
July 2, 1895.
Gentlemen:—The half dozen souvenir spoons came safely, and I am pleased with them,
Respectfully,
(Signed) JAS. HARVEY GREENLEE,

PARKERSBURG, W. VA., July 15, 1895.
Leonard Mfg. Co., Chicago.
Dear Sirs:—Your prompt delivery is appreciated. The spoons received, and were very much pleased with them. They are very pretty. I think you will soon get another order from here, from a party who has seen mine. Yours respectfully,
(Signed) MISS M. L. BARTLETT,
1330 St. Mary's ave.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls; each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus, with the dates 1492–1893, and the World's Fair City. The set is packed in an elegant plush-lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters, but new ones, as may be seen from their dating. They are all letters from subscribers of religious papers.

BALTIMORE, July 2, 1895.
To the Messrs. Leonard Mfg. Co.:
I received the spoons and berry dish in good condition. Many thanks for your kindness. Please find money order for six more sets, with which you will also send the spoons as premium. By so doing you will oblige,
MRS DR. AUGUST HORN,
732 W. Mulberry St.

MERIDEN, MISS, Aug. 6, 1895
Leonard Mfg. Co.
Gentlemen:—I send enclosed, postoffice order for $7 39, for which please send to my address one case of your silverware containing tablespoons, teaspoons, and butter plates, six of each, and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address,
MRS. FRANK MEYERS,
343 41st ave.

STUART, NEB., July 2, 1895.
Leonard Mfg. Co., Chicago, Ill.
Dear Sirs:—Enclosed find postoffice money order for $11 88, for which please send me the 12 sets of souvenir spoons, and premium.
The set I received yesterday are pronounced excellent.
Trusting to hear from you promptly as I did on my last order, I am, Yours truly,
S. L. ANDERSON.

LITTLE ROCK, ARK., July 3, 1895.
Leonard Mfg. Co., Chicago.
Gentlemen:—I enclose a money order for $5 94 for six sets of your souvenir spoons at 99c. for each set.
Would say I am very much pleased with my set of souvenir spoons, and they are admired by every one.
Very respectfully,
(Signed) MISS MARY VASSIE HARTMAN,
1511 Rock st.

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.
The six spoons in plush-lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D.
Address order plainly.
LEONARD MFG. CO., 152–153 Michigan Ave., E. I., Chicago.